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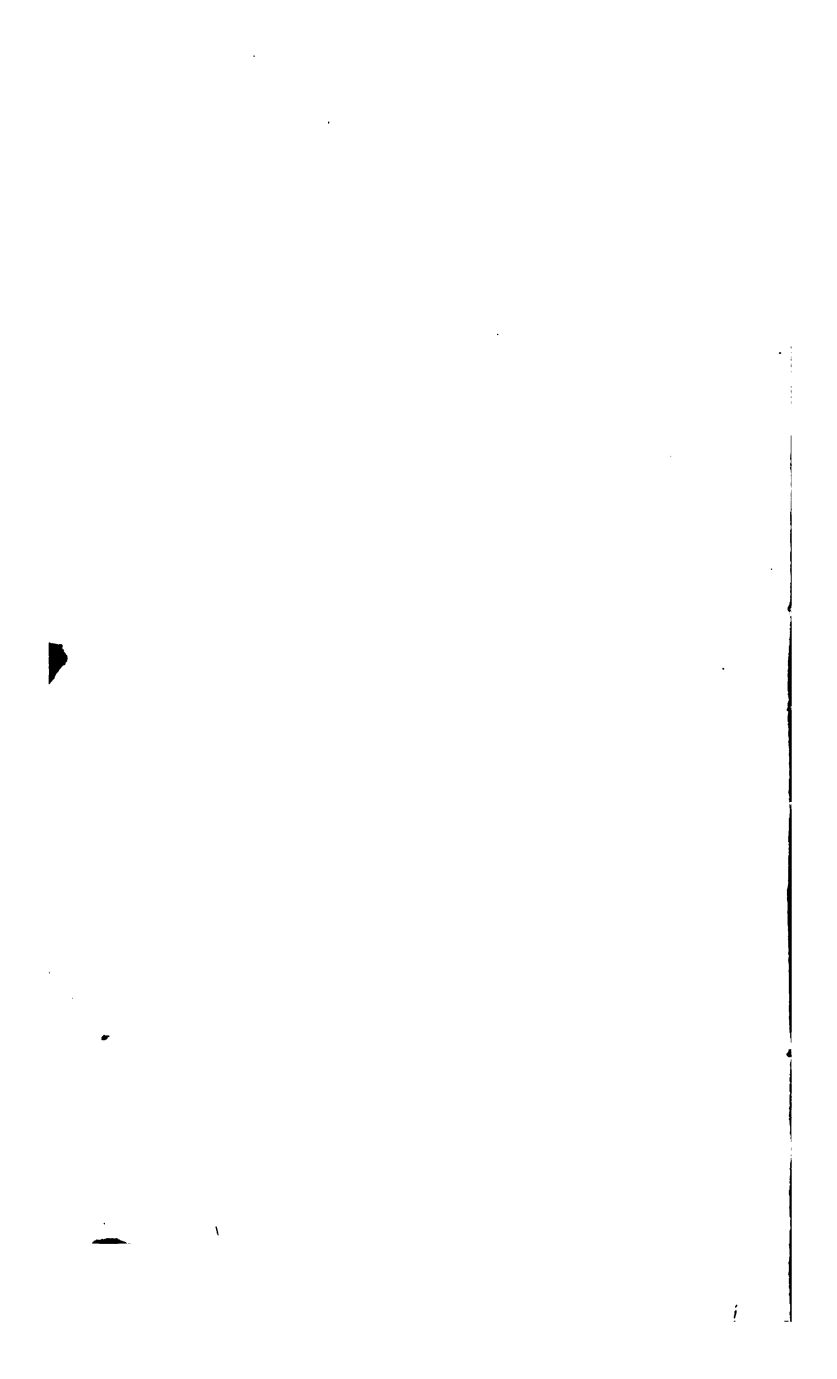
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A RESIDENCE

AT

CONSTANTINOPLE,

IN THE YEAR

1827.

WITH NOTES TO THE PRESENT TIME.

" Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny ?"—*Heber.*

BY JOSIAH BREWER,
MISSIONARY TO THE MEDITERRANEAN.

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Shall we to men benighted
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1881

DEDICATION.

*To the members of the Boston Female Society, for the
promotion of Christianity among the Jews,*

This volume, the result of observations during a
missionary tour performed under their patronage, is
respectfully and gratefully dedicated by the author.

New Haven, Dec. 4, 1829.

Weiss. 14 June, 1927.



PREFACE.



At the invitation of the Society to which this work is dedicated, I went to the Mediterranean particularly with the view of investigating the condition of the Jews. Being diverted from my original purpose of first visiting Jerusalem, I sat down at Constantinople where they are more numerous than in any other city on the globe. I had not forgotten the axiom that "Till a man is capable of conversing with ease among the natives of a country, he can never be able to form an adequate idea of their policy and manners." Accordingly my first attention was chiefly directed to acquiring the spoken languages of the people among whom I dwelt. I did not even learn so much of the state of society as was in the power of an eye witness merely, but was waiting to carry on my investigations without the aid of an interpreter. The public eye being however directed towards Constantinople and the East by those events which occasioned my withdrawal from Turkey, I have hoped that a work of no higher pretensions than this, might interest the general reader. More especially, have I had in view that class of persons who are seeking to fulfil the farewell command of the Saviour, "Go ye into all the world and preach the gospel to every creature." If the following pages shall prove the means of quickening their sympathies, calling forth their prayers and giving a wise direction

to their exertions, the highest desires of the author will be gratified.

The original form of letters to friends and patrons is preserved, with such additions and corrections as seemed important. A desire to present as complete a view as possible of the condition of the Jews, has led to a free use of the works of others in the chapters on Jewish subjects. The same reason, and the necessity of hastening my return to the Mediterranean, have prevented so full an exhibition of Turkish institutions as was originally intended. The whole is commended to the blessing of Him whose Providence will yet fulfil his promise that "the wolf shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together."

CONTENTS.



CHAPTER I.

VOYAGE ACROSS THE ATLANTIC.

Page.

Departure from Boston—The Gulf Stream—A storm—The Western Islands—African Coast—Lesser incidents of the voyage—Sea Stores—Condition of Seamen—Arrival at Gibraltar.	1
---	---

CHAPTER II.

GIBRALTAR.

Jewish synagogue—The Rock—The town—Military works—Missionaries—Want of American chaplains abroad.	12
---	----

CHAPTER III.

GIBRALTAR TO MALTA.

Lipari Islands—Straits of Sicily—Messina—Violent squall—Apostolic recollections—Approach to Malta—Quarantine harbor.	20
--	----

CHAPTER IV.

MALTA.

Extent and population—History—The knights of Malta—Language—Valletta—The country—Curiosities and antiquities.	25
---	----

CHAPTER V.

MALTA.

Funeral of the Governor, Marquis of Hastings—Prosperity and consequent obligations of our country—American and English missionaries—Operations of the press—Recent and hopeful changes.	33
---	----

CHAPTER VI.

SMYRNA.

Change of destination from Palestine to Asia Minor—Voyage to Smyrna—Border ground between the western and oriental nations—Defenceless state of the city—The shipping—Frank quarter—Turk town—Varied appearance of the people—Castle hill—Antiquities.	43
--	----

CHAPTER VII.

SMYRNA.

	Page.
Admonition from the "Seven churches"—Population—Refinement—Importance as a Missionary station—Commerce—American trade with Turkey—Proposed departure—Separation from my associate—United States' sloop of war Ontario—Acknowledgment of civilities received.	53

CHAPTER VIII.

SMYRNA TO CONSTANTINOPLE.

An apostle's route retraced—Entrance of the Hellespont—Abydos—Hill of Xerxes—Castles and town of the Dardanelles—European side of the straits—Malta—Example of a pious Captain—Parium.	64
--	----

CHAPTER IX.

FIRST WEEKS IN THE CITY.

Pilgrim lot of the missionary—Temporary residence in Pera—Mild weather—Recollections of home—A Levant boarding house—Method of heating room—Fellow boarders and acquaintances—Changed and peaceful aspect of the city—Rumors of the plague.	73
---	----

CHAPTER X.

CONSTANTINOPLE.

Its situation—Harbor of the Golden Horn—Constantinople proper—Extent—Walls—Royal mosques—Mausoleums—The Atmeidan—The djerid—Other antiquities—Cisterns—Aqueducts, fountains and baths—Bazars—Manufactures—Castle of Seven Towers—Mosque of Ejoub—Seraglio.	80
--	----

CHAPTER XI.

THE SUBURBS AND VICINITY.

Principal quarters of the Rayahs—Galata—Tophana—Navy yard and prison—Pera—Scutari—The Bosphorus—Buyukdere—Valley of sweet waters—Belgrade—Aspect of the surrounding country—Fanar-Baktchesi—Princes' Islands—Population.	88
--	----

CHAPTER XII.

THE PLAGUE AND KINDRED EVILS.

	Page.
Removal to the Princes' Islands—Singular precaution against the plague—Number of its victims—History—Symptoms—Remedies—Great terror caused by the disease—Different theories respecting contagion—Preventives—Duty of the philanthropist—Filth of the Levant—Vermin—Dogs—Proposed plan for their destruction—Two modes of self-preservation—Fires.	93

CHAPTER XIII.

MISCELLANEOUS NOTICES.

Turkish currency—Weights and measures—Summer's employment—Hopeful Armenian youth—Turkish women and Rayahs—Slight illness—Fruits and provisions.	112
---	-----

CHAPTER XIV.

RESIDENCE AT THE PRINCES' ISLANDS.

Situation—Desolate islets—Mineral and vegetable productions—A widowed family—Permanent and occasional residents—Intercourse with the city—Monasteries—Their secular character—Property—Ecclesiastical prison—Superstitious resort of the sick—Brutal conduct of an Hegumenos—A benevolent monk—Churches—Agiasmas—Priests.	123
---	-----

CHAPTER XV.

RESIDENCE AT THE PRINCES' ISLANDS.

Government of the islands—Arrival of a Turkish regiment—Uneasiness of the inhabitants—Good conduct of the soldiers—Schools in Prinkipos—Efforts for the instruction of youth—Distribution of Greek tracts—Eagerness of the people to obtain them—Publicity of distribution—Results.	134
---	-----

CHAPTER XVI.

RESIDENCE AT THE PRINCES' ISLANDS.

Accidental introduction to medical practice—Prevalence of disease—Affecting instance of superstition—Unfeeling physician—Importunity of friends—Vaccination—Advantages and disadvantages of uniting the medical with the missionary character—Hermits and ascetics—State of Morals—Concluding remarks.	142
--	-----

CHAPTER XVII.

TOUR ALONG THE COAST OF BITHYNIA.

	Page.
Reasons for undertaking the journey—First fifteen miles from Constantinople—Chartalami—Aga of the village—Friendly treatment of the Turkish authorities—Attempts of the villagers at imposition—Panteichion—Ruined Greek Monasteries—Tousla—Applications for medical aid—Visit to a Turkish lady—Bad character of the people—Tousla to Aritchu.	156

CHAPTER XVIII.

TOUR ALONG THE COAST OF BITHYNIA.

Aritchu—A worthy Greek family—Medical fame—Turkish patients—A Greek waiting in the church for miraculous cure—An oriental feast—Crowd of sick—Galloway—Ride into the interior—Hot springs of Daghamam—A night on the mountains of Bithynia—Civilities of a Turkish family—Conversation with a Mahometan—Daghamam to Galloway—Return to Prinkipos.	166
---	-----

CHAPTER XIX.

LITERARY NOTICES.

Interruption of plans for travel and study—Importance of preparatory reading in America—Opinion of Prof. Lee—First year's studies—Languages of the Levant—Best mode of acquiring them—Familiarity with oriental objects—Manuscripts and books.	181
--	-----

CHAPTER XX.

LAST WEEKS AT CONSTANTINOPLE.

Negative answer of the Porte to the demands of the allied powers—Doubtful results of this interference—Proposed withdrawal to Greece—Arrival of an American friend—Means of communication with America—Temporary embargo—Final Departure—Servile custom on passing the Seraglio—The heir apparent—State of the city—Previous excursion up the Bosphorus and through the Valley of Sweet Waters—A sight of the Sultan—Death of my associate.	189
---	-----

CHAPTER XXI.

DEPARTURE FROM TURKEY.

	Page.
Temperance of the Mahometans—Island of Marmora— Characters of my companions—Conversation on the usages of their church—Broukolakas—Gallipoli—The Dardanelles as a missionary station—Tenedos—Alexandria Troas.	204

CHAPTER XXII.

SCIENTIFIC NOTICES.

Thermometrical observations in the Atlantic and Mediter- ranean—At Smyrna and Constantinople—Tribute to a depart- ed friend—Geological collection, and notes on Constantinople and the Bosphorus—Shores of the Marmora—Daghamam— Princes' Islands—Dardanelles—Tenedos—Alexandria Troas —Smyrna—Sepulchral stones—Concluding hints.	227
---	-----

CHAPTER XXIII.

JEWS OF THE MEDITERRANEAN.

Boston Female Jews' Society—Its first Missionary—Feast of Tabernacles—Jewish Synagogue—Jews of Gibraltar— Northern Africa—Morocco—Algiers—Tunis—Tripoli—Egypt —Abyssinia—A Jewish wedding—Eminent Jewish Physician —Jews of Southern Europe—Rome—Proposed Jewish Col- lege—Greece.	243
---	-----

CHAPTER XXIV.

JEWS OF EUROPEAN TURKEY.

Thessalonica—Jewish Mahometans—Great excitement among the Constantinople Jews—Baptism of three hopeful converts—Their imprisonment—Efforts for their release— Apostacy of one of their number—Domestic government of the Jews and other Rayahs—Jewish teacher—Condition of the Jews in Constantinople—Visit to Jewish villages—A be- trothal—Lengthened imprisonment of converts—Jewish-Span- ish language—Sundry individuals—A Jewish cemetery—Re- lease of imprisoned converts.	280
---	-----

CHAPTER XXV.

JEWS OF ASIA.

Page.

Smyrna—Visits to Jewish families—Uproar in the Synagogue—Aged females—Schools—The Passover—Asia Minor—Syria Palestine—Jerusalem—Missionary labors in Greece—Reasons for returning to America—Memorials of missionary brethren—Whole number of Jews in the world—The ten tribes—Return of the Jews to Palestine—Different sects—Efforts for their improvement.	338
---	-----

CHAPTER XXVI.

THE FRANKS OF CONSTANTINOPLE.

Numbers—Native Franks—Foreign Ambassadors—Roman Catholics—Protestants—Negligence of Protestant Nations.	359
---	-----

CHAPTER XXVII.

RELIGION OF THE TURKS.

Union of Religion and Law—Priesthood—Attempted Reforms—Intolerance—Means of advancing Christianity.	366
---	-----

CHAPTER I.

VOYAGE ACROSS THE ATLANTIC.

Departure from Boston—The Gulf-Stream—A storm—The Western Islands—African Coast—Lesser incidents of the voyage—Sea Stores—Condition of Seamen—Arrival at Gibraltar.

At sea, N. L. 40° 51'. W. L. 35°. }
October 4, 1826. }

MY DEAR E.

THE Atlantic I have expected to find like Israel's "waste howling wilderness," spread out as a trial of patience, before entering the promised land. Short be our passage, is the prayer of the voyager, and shorter still you may add, be the story of it. Yet since you have requested to share in the benefits of my pilgrimage, think not to stand with me on Mount Zion, without first learning something of the inconveniences and trials encountered by the way.

I wrote you from Boston, Saturday Sept. 16, that we (Rev. Elnathan Gridley and myself,) were already embarked for Gibraltar, in the brig *Glide*, Capt. Richardson. We hoped to have unmoored during the night, but the Sabbath sun rose upon us while we still lay at anchor. The owner came on board to give his final instructions; and I had opportunity of exchanging a farewell gaze with the friend, who, so much in the spirit of that hastening era, has sung "the Age of Benevolence,"* The church-going bell, sent also its soften-

* Rev. Carlos Wilcox. It was not until my return to America, that I learned the loss which sacred poesy and the cause of his great argument, had sustained in his death.

ed notes of parting amongst the islands, where we lay becalmed for several hours. Just at evening, a fresh breeze springing up, we took our departure from the light-house, and by Monday noon, were a hundred miles at sea.

Our Captain's wish was to keep out of the Gulf stream and near the northern edge ; as he considered the additional rate of the current, (one or two knots, i. e. miles an hour,) more than compensated by the increased exposure to squally weather within. The north east equinoctial wind, drove us off, however, from our course, and it was not many days before we found ourselves in the stream. Our approach to it was apparent from the great quantities of weed, (brought probably from the coasts of Southern America,) as well as from the blueness of the waters, and still more from their increased temperature. My thermometer, which I kept constantly employed, shewed the highest temperature to be 79° .* I had no opportunity of repeating the experiments, which have been made to ascertain the depth of the stream. You know it has been compared to a river of warm water, running like oil upon the surface of the ocean, and gradually becoming broader and more shallow as it proceeds.

During the first week our progress was but slow, and on Monday the 25th. Sept. we were overtaken by a severe gale. This compelled us to *lie to*, under a single close-reefed topsail for many hours. We landsmen slept little that night, and the seamen manifested considerable apprehension. For most of the follow-

* The average of the ocean at a distance from land and without the gulf, was between 71° and 72° .

ing day, the wind continued to blow with unabated violence, though the sun was shining in all his clearness and scarcely a cloud was to be seen. When at the last our fears began to subside, we gazed with admiration on the mountain waves, crested with snowy whiteness and of the purest green beneath. Among them ever and anon, you fix your eye on one far higher than the rest which comes threatening to overwhelm you, until at the vessel's side, it sinks down submissively, and bears you up on high! But I will not tire you with an often and usually an ill-told tale. Description is in vain to convey an adequate idea of such a scene. "They that go down to the sea in ships; that do business in great waters, these see the works of the Lord, and his wonders in the deep."

Since the gale we have been favored with a fine westerly wind, which has wafted us in our course at the rate of seven or eight knots in the hour. I am quite surprised at the effect of a few days' familiarity with sea-life. Already I feel myself almost as much at home, as though I were on land. But I hear the order, "Give *the people* their supper," which is always a prelude to our own. From my resting place upon the fathomless ocean, over, I know not what, leviathans and monsters of the deep, I must therefore, bid you good night. Under the protection, however, of Him, who is with you, the Watchman, and with us, the Pilot of Israel, our sleep may be alike, sweet and secure.

At Sea, October 6.

To-day, for the first time since we left Boston, have we had a sight of land. It is the island of Corvo, the most easterly and northerly of the Azores. Flores, a

much larger island is also just visible in the horizon. More than half the breadth of the Atlantic is now passed over. Wearied with looking out, even for a few weeks, on the wide waste of waters, it is grateful in the extreme, to meet with these *fixed* and *verdant* objects, planted in the midst of the ocean. Yet I suppose the experienced mariner would rather forego this pleasure, in order to avoid the storms which often gather around them.

Straits of Gibraltar, October 21.

Having passed Corvo and Flores, we had a distant view of Terceira* and Graciosa, and ran a little to the southward of St. Michael and St. Mary. We came so near St. Michael's, that we got becalmed under the land, and could see with our glass, the churches and dwelling houses; the cattle feeding in the pastures, and the laborers busied in the fields.

These islands you are aware, are volcanic, and their surface very irregular. They are laid out into numerous little enclosures, which are exceedingly fruitful, and are now as green as our gardens in May. The vine and the orange are the principal articles of cultivation.

After our equinoctial, and the more violent storm of the 25th, we had eight or ten days of favorable wind, and delightful weather; then succeeded a third gale, more severe than the first, but in neither did we *carry away* any thing of consequence.

This morning at the earliest dawn, we came in sight of the African coast. It was truly a splendid spectacle to witness the sun, slowly rising from behind the distant hills, which appeared from their elevation and

* Terceira is the island which has so successfully resisted the tyranny of Don Miguel.

whiteness, as though crowned with everlasting snows. My first emotions were rather of a pensive cast, and I exclaimed almost involuntarily, in the familiar language of one of our philanthropists, "Oh! Africa! unhappy, ill-fated region!" But I recollected the bright and beauteous border, with which liberty and primitive christianity are encircling her western and southern shores. I thought also of the gospel, as carrying around a remedy for all the wrongs, and all the sorrows, and all the guilt of humanity, and remembering the promise, "Ethiopia shall stretch out her hands to God," could joyfully anticipate the time, when its cheering influence should be shed on every corner of her afflicted land.

How much of life is sometimes crowded into a few short hours! These painful thoughts of the past, and lovelier visions of coming years, were soon driven away by present and surrounding objects. In every direction were to be seen the light market boats of the country, flitting along with their red and yellow sails; or the statelier ship, bearing in its hold the productions of half a province. The land birds too, came winging their way around our vessel, as if to bid us welcome. They were of various hues, and some poured forth the sweetest strains, but I turned from them all to listen, not to the canary, and to gaze not on the bird of paradise, but *our own little chirping bird*. In thoughts, and sights, and sounds, like these; and in watching the varied scenery as we beat from side to side, the day has thus been delightfully past "from morn to set of sun."

We have *spoken* but a single vessel on our passage, which was bound from Jamaica to Halifax. She had

been dismasted in a hurricane, and on seeing us, stood off her course to enquire our longitude.

Other incidents, which you would be likely to record on your first voyage, are the following. Two *dolphins*, caught with the harpoon. They are more than a foot in length, and of a most beautiful copper-green and changeable color. The sailors believe they are sometimes poisonous, and the captain directed a piece of silver to be thrown as a test, into the vessel where they were boiling. Had the silver become tarnished, no one would have ventured to eat of them. Several *flying fish*, which are very palatable, came on board of their own accord. They are six or eight inches long, with wings resembling those of a bat. When pursued by other fish, or in sport, they will rise in flocks from the water, and glide through the air, a number of rods, before alighting. We made many unsuccessful attempts with our harpoons, upon the shoals of *porpoises*, which sported around the vessel. For the *sharks* we threw out our hooks, but only took their "*pilots*," which are a small eatable fish, usually found in company with them.

For passage to Gibraltar we have paid seventy dollars each. One hundred is I believe, a more common price. For this, of course, we are entitled only to the ordinary provisions of the vessel—hard bread, salt meat, and a few vegetables. Occasionally we have had warm wheat or Indian cakes at breakfast, and a pudding on Sundays. The dried fruit (currants, cranberries and apples,) which our friends in the country put up, were a great luxury. Our soda powders have also been exceedingly grateful. I am thus particular on the subject of sea stores, that should you ever have

occasion to cross the Atlantic in any other than a *packet* ship, you may avoid the error into which we fell. Owing to our inexperience of sea-life, and the haste in which we set sail, we neglected to take a proper supply of fresh provisions. In ordinary circumstances, a missionary man may be excused for giving himself as little concern as we did, about meats and drinks. But where, as in our case, health suffers in consequence, there is also a loss of time, which I need not tell you, is acquiring a more golden value, now that we are looking forward to do the work of life among people, of whose languages, history, opinions and customs, we are in a great degree ignorant.

We have succeeded in filling up about half our time very profitably, in reading history and travels, but we have attempted little regular study.

The crew of our vessel are only ten, all told. The captain and two mates, constitute the officers; these with ourselves, occupy the cabin. Our captain, as is frequently the case, acts also as the supercargo. The cook serves likewise in the additional capacity of steward. His familiar and favorite title, is that of "doctor." In our vessel, we have no separate offices of carpenter, sail maker, and the like. Every master of a vessel is bound to have a medicine chest on board. With the aid of a book of directions, and constantly increasing experience, ordinary cases of disease, he may treat tolerably well. He can also extract a tooth, open a vein, bind up a wound and, perhaps, set a limb. The mates, each of them have their quadrant, and compare their observations with the captain's, when he "takes the sun" at noon. Some of the more intelligent "keep the ship's reckoning" for themselves.

The "log book" is kept by the first mate. This is made up from his own observations of wind, weather, and remarkable occurrences, and from the course and rate of the vessel, as entered on the slate by the officer of the deck, at the close of every watch.

The Captain, supercargo, steward and cook have no regular watch. The remainder of the crew, are divided into two companies which under the direction of the mates, take their alternate watch on deck, every four hours. The *dog-watches* are only two hours ; from four to six, and six to eight in the afternoon. Thus you see that our vessel, of more than two hundred tons, has ordinarily but four persons, to guide the helm and manage the sails. American vessels generally, are sailed with fewer seamen, than those of other nations. The men however, are better paid, receiving from eight to twelve dollars a month.

Some alterations of the sails require "all hands." These changes if possible are made when the new watch is called. In all vessels during the afternoon, and in some during the forenoon, the watch off duty, are required to be engaged in mending sails, picking oakum or other light work. An hour, (from twelve to one,) is allowed the men for dinner and recreation. True to the glass, all are then summoned to their labors. To these regular employments, should be added the extra calls, that changing and stormy weather make on the "watch below deck," and the disposition to sleep, which springs from hard labor and alternate exposure to damps and cold by night, and winds and scorching sun by day. You will hence readily see how little time remains during the week for idleness, or attention to their personal concerns.

On the Sabbath, however, most kinds of unnecessary labor are suspended, and the men shave and change their dress. Some of the more serious then take their Bibles, and others their song books, while not a few are engaged in washing or repairing their clothes. At such times, we teach the steward to read from the New Testament, and occasionally find opportunities of conversing with the men on religious subjects. We have not, however, had public worship on board. Masters of vessels generally, are opposed to their passengers holding much intercourse with the crew. It is unfavorable, they say, to the maintenance of discipline, and leads to the neglect of important duty. Such suggestions ought to be regarded;—conversation should not be had with the helmsman, nor unseasonable questions asked of the captain or officers and men on duty.

Missionaries and religious men, in particular, should studiously conform to all the regulations of the vessel, and proper wishes of the officers, if they would hope to be useful on board. They should remember if unaccustomed to the sea, that confined as is so large a company to such narrow limits, there must necessarily be a want of some conveniences, and a mutual sacrifice of inclinations. Under these restrictions, how salutary, however, even in the promotion of diligence and fidelity, would be the influence of religious instruction. There are times when the fear of man, ceases to restrain and excite, and some more powerful motive is wanted to operate on the heart.

In most merchant vessels, occasional blows and extra labors are resorted to, for keeping the men in subjection. More frequently, reproofs and threatening

are made to suffice, accompanied too often with a volley of oaths and curses. Our Captain like others, habitually keeps his pistols and various weapons by the side of his berth, ready for any emergency.

We have been favored in having a commander so polite and intelligent, and free from some too common faults of ship masters. His practice is, to furnish the men with a glass of spirits daily, and an extra glass in rough weather. How much the habit of intemperate drinking may endanger a vessel, we have seen this evening in ———, whose place the Captain was obliged to supply, after he had sent him below.

Water has been free to the crew, with only occasional complaints that they were *so thirsty*, and admonitions to guard against its waste. We passengers have conformed to the usage of washing in that of the ocean. As yet, we have scarcely broached a cask *below deck*. In these I believe it is required by law, that merchant vessels crossing the Atlantic, shall have at least sixty gallons for each individual.

A sea life under the most favorable circumstances, and even in the approaching millennial days, will be regarded as a necessary evil to be borne for the good of society. If the officers were reasonable in their commands, and humane in their conduct; the men attentive to their business, respectful to their officers, and obliging to each other; and if the owners were liberal in their supply of provisions, and the crew provident in their purchases of clothing;—there would still be such a destitution of healthful diet, such exposure to weather, and change of climate, and such want of medical skill, as would doubtless make the generation of seamen, shorter lived than any other class,

The information to be derived from visiting foreign countries, which soon lose most of their interest, would by no means compensate for a long continued absence from family and friends. How much more then, is the sailor deserving our sympathy in the present imperfect state of society, and degraded condition of the profession. Seldom have I met with one, who did not regret that he had entered upon an employment, from which, nothing but habit prevented his breaking away. Their vices, together with the unavoidable causes which have been mentioned, bring most of them to an untimely end. *A sailor at forty, is an old man*, and if my observation has been correct, is rarely to be met with. Add to this, his necessary absence from the sanctuary and many of the means of grace, his want of christian society, and exposure to peculiar temptations, and how loud is the call, that they who care for the better life of poor Jack, should hold out a helping hand, to encourage him in his way Zion-ward.

Gibraltar, Oct. 23.

It was just *five weeks* since the music of the Boston bells died away on our ears, when we yesterday entered the harbor in season to hear, those of this place, summoning its christian population to their Sabbath morning's worship. Mr. Gridley went on shore, to attend the evening service at the Methodist Chapel, and has not yet returned. Cape Spartel, the first land which we made in the old world, is only thirty or forty miles from Gibraltar. Had it not been for a head wind which blew down the straits, we should have been at anchor here on Saturday. On the whole, our voyage

has been long and rough. Several vessels were much injured in the gale which we encountered, and one from New York is supposed to be lost. But we, through the hand of our God upon us for good, have been borne across the mightier ocean, to enter on "this great and wide sea," around whose shores, we expect to spend the remaining years of our pilgrimage.



CHAPTER II.

GIBRALTAR.

Jewish synagogue—The Rock—The town—Military works—Missionaries—Want of American chaplains abroad.

Gibraltar, Oct. 25.

MY DEAR G.

THOUGH I anticipate, if life is spared, revisiting my native land after a few years, yet, considering your advanced age and increasing infirmities, I may not find you still a sojourner below. I desire therefore, before I leave this place, where I can already look out on Jewish dwellings, and Mahometan and Catholic lands, to stop and hold another conversation with you. I wish much while I am now writing, I could reach you some of those rich grapes, almost equal to the clusters of Eshcol, which lie piled up in the market-place. I wish more, I could show you the interior of the Jewish synagogue, into which I have twice been. You might have seen me there seated in the midst of venerable men, whose flowing robes, and long descending beards, silvery as the locks now thinly scattered over

your own brow, brought to my mind the patriarchs of old. Alas! for the unbelief of these elders of Israel. Yet I felt it in my heart to pity, rather than condemn, when they rose up and turned their faces towards Jerusalem; then covered them with their hands and bowing down to the earth, exclaimed in the Hebrew tongue, "Blessed art thou, Jehovah, the Lord of Hosts."

October 26.—Though almost as thread-bare a theme as the ocean, *you* will expect me to say something of Gibraltar. Pass up then the straits, until just where they open into the Mediterraneán, and the Spanish coast bends abruptly to the north east. Loosen next from its foundations, one of your hills of secondary magnitude, say, fourteen hundred feet in height, two or three miles in length, and from three fourths, to a mile and a half in breadth at its base. Place this nearly at right angles to the straits, with its perpendicular sides to the north and east, and frightful precipices to the south; join it also on the north, by a low sandy isthmus to the European shore. That hill, with its camel-formed summit often concealed in the clouds, is the "rock of Gibraltar." The sandy isthmus is the "neutral ground," at the extremities of which, are stations of British and Spanish guards. The portion of water, four miles in depth and about the same in breadth, embosomed by the rock and the Spanish coast, is Gibraltar Bay. At the head of the bay, is the pleasant Spanish village of St. Roque, and on the western side, the town of Algeziras. The high mountains of Spain, rise one above the other, far in the distant horizon.

From the narrow ridge of the rock, in which you may observe three eminences higher than the rest, the descent towards the west, is more gradual. Upon this side also, there are some acres of a tolerable level, between the foot of the mountain and the sea. Here, then, you will look for the town of Gibraltar, with its crowded population of twenty or thirty thousand, English, Spanish, Jewish, Moorish, &c.* On entering the bay from the south, you first pass the naval and military stations, and next the public gardens, in which are a few trees, a bust of the Duke of Wellington, and a statue of Gen. Elliot. The latter is holding in his hand the key of the city, which he so successfully defended against the grand attack of the Spaniards. Still farther up the harbor, is the town. This is surrounded by separate walls, and when the sun-down gun is fired, its gates are closed, and if lingering within, you are a prisoner until the morning. Yet you are a prisoner in safe keeping, for the soldiers which are posted in the streets every stone's cast, constitute a most vigilant police.

Many of the houses have a small open court in the centre, around which, are galleries, with flights of winding stairs. In some instances we observed, trees and shrubbery growing in this inner area. Into this also, the windows often open. As might be expected from the very limited extent of ground, house rent is very dear. Board at one or two tolerable hotels, is

* Since the wasting sickness of the last year, (1828,) and now that Cadiz is also become a free port, ten or twelve thousand inhabitants are said to have left the place. Probably its commercial importance will still continue to diminish.

from seven to ten dollars a week. Water in ordinary times, (of course there is a supply for the garrison in case of a siege,) is brought into the town, on the backs of mules and asses, from the neutral ground. Each one carries three kegs on a pack-saddle, resembling a sawyer's horse inverted. Fresh milk is obtained from the goats, which feed on the steep sides of the rock. In one of my walks, I have met a goat-herd, driving a flock of two or three hundred, to pasture. Within a few years, a little land has been redeemed for vegetables from the side of the mountain. Most of the provisions, however, are brought from Tangiers, thirty miles distant, on the African side, and near the entrance of the straits. You can judge of their price from a single article, that of fowls, which I heard mentioned at nine dollars a dozen. Fruit comes in abundance from the coast of Spain. As this is a free port, English, West India and American produce is comparatively cheap. The principal article of import from America is staves. These are for the wine, which the mountains of Spain pour down in copious streams. A single newspaper of small size is published here, under the particular direction of the government.

Military roads wind around at different elevations, upon the western and southern sides of the rock. I have walked this morning, several miles in the Mediterranean pass, which has been cut under the solid rock, in one place, thirty five, and in another, fifty steps. It is of sufficient dimensions for a loaded wagon to pass through.

I have visited, also, the cave of St. Michael, which is a little higher up the mountain. You may form

some idea of it, from the interior of a darkened church, without galleries. Several large stalactites of carbonate of lime, still remain suspended. Beautiful crystallizations of the same, are found in different places, and are wrought by the Catholics into trinkets of a great variety of forms. Brown compact limestone, constitutes the basis of the rock.

The strength of the fortifications is either near the water at the foot of the western side, or half way up the mountain, in a covered way, on the north. The former are for defence against attacks by sea. In these, most of the soldiers are stationed. The highest summits of the mountain are of bare rock, with here and there, a solitary shrub growing in some cleft. On these, contrary to my anticipations, we were at liberty to climb unrestrained, far above any soldiers or military works.

The works which are most remarkable, are the excavations on the north. Owing to our short stay, and a slight lameness with which I am affected, I can only speak of them from the report of my companion. They were commenced during the reign of Napoleon, and are intended to prevent approach on the land side. The entrance is at an old Moorish castle, about four hundred feet above the sea. Thence the covered way, cut in the solid rock, ascends gradually to the north east, until it reaches the height of eight hundred feet. The breadth of the gallery may be about ten feet, its height eight or nine, its distance from the perpendicular outside, thirty, and its length several thousand feet. So gradual is the ascent, that a mule loaded with cannon balls, easily makes his way to the farthest ex-

tremity. At short intervals, chambers have been hollowed out, with port holes opening over the precipice. In these lie guns of the greatest size unemployed, and which seem likely to be so, until "nations learn war no more." They speak of a thousand cannon in all the different works, with several years supply of provisions constantly in their store houses, and a garrison of four or five thousand men.

Situated so easy of access as is Gibraltar, to Mahometan Africa on the one hand, and Catholic Spain on the other, it seems greatly to be desired, that it should also become one of the "strong holds of Zion." Some few have been stationed here already, who, we trust, are among the true soldiers of the cross. Of these we have had the pleasure to make the acquaintance of Rev. Messrs. Pratten and Barber, missionaries of the Wesleyan connexion. Their English congregation has been gathered chiefly from among the military, who attend however, during the day, on the regular chaplain of the garrison. Owing to the constant changes of the regiments, their church, as well as congregation, is necessarily very fluctuating. While some of its members adorn the doctrine of God, our Saviour, others, they said, were a source of great grief to them, principally on account of the single vice of intemperance. Mr. P. remembered that the journals of his predecessor spoke of this, as the great obstacle to the progress of religion among soldiers, and judging from his own experience and observation, it still held true of the whole army. Mr. Barber devotes his attention more particularly to the Spanish language and popu-

lation, and is not without encouraging success in his labors.*

We dined in company with the missionaries, at the house of J. P. Esq. an active, and decided member of their church. Mr. P. is a lawyer of the first respectability, and possesses in a high degree, the confidence of all classes of residents on the rock. He was engaged when we arrived, in preparing the defence of a man, who was arraigned for murder. Such instances, notwithstanding the numberless causes of irritation which must be continually occurring among people of so many different countries, languages and religions, were, he assured us, exceedingly rare.

In Dr. H. and family, with whom we have this morning taken breakfast, we find the warm friends of Mr. Temple and the other missionaries at Malta. Dr. H. is at the head of the medical staff, and of the hospital department in the Mediterranean. Through his polite attentions, brother G. obtained access to the more private and important fortifications. It is truly delightful, to see a family of their high standing, casting the weight of their influence in favor of evangelical religion.

Several of our own countrymen, whose civilities we have experienced, are here established in business. As in other parts of the Mediterranean where no Amer-

* During the late destructive sickness, this faithful missionary maintained his post with truly christian heroism. "Beside the bed of death, the reverend champion stood." Nor did he neglect his accustomed duties at the grave, where, shortly after reading the burial service over seventeen persons in one day, he was laid by their side.

ican missionaries are stationed, seldom, it is to be feared, do they frequent places of public worship. How much is it to be regretted that protestants, when abroad, are not more disposed to imitate the Catholics, in efforts to provide themselves with the means of religious instruction. Our merchants in foreign lands, often exhibit great liberality in the support of various public objects, and much hospitality towards their travelling countrymen. Their patriotism as Americans, even if religious considerations did not operate, might, one would suppose, induce them to countenance *foreign chaplains*. Should they invite men of learning and piety to engage in this office, a part of their support, could no doubt be obtained from societies at home. They could likewise act as teachers to their children, or as their family physicians ; the greater leisure, too, which they would find for literary pursuits, would no doubt, add in this respect to the improvement of their parishioners. Why should it always be a reproach in the view of the Heathen, the Mahometans, and Catholics, that we are a nation without any religion ? How few American ambassadors, or consuls, or foreign merchants, are doing any thing for the support of the religious institutions of their country.

Two things in Americans, said one of our countrymen who had spent many years in the East, seem strange and inexplicable to the Turk ;—that we should be a people without a *king*, and without a *religion*. The former mystery we need not be in haste to clear up, but the latter is certainly a reproach on us as a christian people. The English, the Dutch, the Swedes, and other protestant nations, often have their foreign chaplains. We care not to have them at the expense

of a national religion, yet surely there are other ways in which they may be secured. The remark is not made in the spirit of complaint, or disrespect, but from a desire of seeing our countrymen practise "whatsoever things are lovely, and whatsoever things are of good report."

CHAPTER III.

GIBRALTAR TO MALTA.

Lipari Islands—Straits of Sicily—Messina—Violent squall—Apostolic recollections—Approach to Malta—Quarantine harbor.

Messina, Nov. 6.

MY DEAR M.

AFTER spending but four days at Gibraltar, we sailed thence on the 26th, in the American brig *Rook*, Capt. Atwood, bound to Malta, and this place.* At first we kept near the Spanish coast, until by a change of wind, we were compelled to run over to the opposite side. On the morning of the 29th, we saw Al-

* An incident which occurred to our obliging and friendly Captain while he was lying at Gibraltar, is, perhaps, worthy of record. Several nights in succession, he had private interviews with a Spaniard of high rank, to whom he had been introduced by a friend. A revolution, he was assured, had been completely organized, and he was solicited to convey some of the leaders, to a certain town, the wealth of whose churches was then to be seized, and entrusted to him for sale at a specified port. In this manner, the means of sustaining the insurrection were to be obtained in the first instance. Capt. A. declined the undertaking, but left in confident expectation of soon hearing, that the revolution was begun, both on the coast, and in the north of Spain.

giers with its white castle, at a distance, and for some days, continued in view of the African shores. Another change of the wind, prevented our reaching Malta by the southern side of Sicily, so that after vainly attempting to double Mount "Eryx, and the Ægates" islands, at the western extremity, we coasted along the northern shore. Palermo, the ancient Panormus, still the capital of the island, was concealed from our view in a winding bay. When we drew near the Lipari islands, we encountered a violent squall, with much lightning and thunder during the night. This was succeeded by fine weather on the following day, and we had a delightful prospect of Ustica, which is at a distance from the group, and then, of Alicudi, Felicudi, Salina, Lipari, Vulcano, Pinaria and Stromboli. All these, with the numerous surrounding islets, we left on the north. They presented the usual appearance of volcanic regions,—deep ravines, and irregular surface. Our eyes were feasted however, with the sight of the green grass which clothed the deep vallies, and the groves of olive and orange trees, that adorned the hills. At night, Stromboli rolled up its volumes of smoke, but Etna was concealed from our view by clouds.

It was not until night-fall, that we doubled the Faro light, on the head land at the entrance to the straits of Messina. Of course, we could but just discover the "rock of Scylla," on the Italian side. The current is very rapid, and a loud roar is constantly heard from the breakers on the opposite shore. It is not, however, precisely agreed where to look for Charybdis. At the entrance of the straits we were met by a number of pilots, all hoping to take advantage of the fears and the ignorance of strangers. Our Captain, who

had passed through before, dashed boldly forward, as if intending to dispense with their assistance. At length, after repeatedly taking in vain the name of the Saviour, the emblem of whose cross was suspended about their necks, they were glad for a reasonable compensation, to conduct us to our anchoring place on the evening of November 4. Besides the watch lights on the shore, a brilliant spectacle was exhibited by the torches of hundreds of fishing boats through which we made our way into the harbor.

Yesterday, when the morning dawned, we found that we were in a land, which had "forgotten her Sabbaths." Being summoned on shore to exhibit ourselves before the health officer, we saw multitudes following the ordinary and unnecessary calls of business, or yielding to the solicitations of curiosity or pleasure. If christianity be a system of faith which purifies and restrains, how little, alas, do these countries deserve the name of christian! Our *guardiano*, an old man who had seen his wife and children swallowed up in the great earthquake of 1783, is an affecting instance of depravity, while himself just ready to sink into the grave. But I forbear remark, remembering what might be the first impressions of a stranger, on visiting the seats of commerce on our own more favored shores.

Though Messina has suffered much from earthquakes and the plague, it still continues a populous city. From the place where we now lie near the Lazaretto, its appearance is one of surpassing beauty. The town is built at the foot, and on the acclivity of a range of high and broken hills that run parallel with the shore. Two buildings have been pointed out, as worthy of notice. One called "the mother church," is a vast

pile covering several acres, and was quite uninjured by the great earthquake that destroyed nearly the whole city. The other, is the remains of a turret, in which Richard 2d of England, lodged, when like ourselves on his way, (though as we trust, with different weapons,) to the Holy Land.

Malta Harbor, Nov. 16.

Our captain did not wait to finish the three weeks quarantine, which was required of him at Messina, but sailed thence on the 7th Nov. For a few hours, we glided pleasantly through the straits, gazing on the rich scenery of orange groves* and olive yards, intersected by the deep dry channels of mountain torrents. Besides the classical interest which is attached to these shores, and their natural beauty, so often celebrated by travellers, we remembered that we were passing by lands that had been coasted by the first great missionary voyager. Scarcely, however, had we "fetched a compass and come to Rhegium," still a considerable town on the Italian side; when a violent thunder storm swept down upon us from Etna. This drove us so far to the east, that we had not even a sight of "Syracuse." Then it was that "neither sun nor stars in many days appeared, and no small tempest lay upon us."

We had during our passage from Gibraltar to Malta, a number of these sudden and terrific blasts. What a scene is presented on board in the first moments of their coming! The vessel lies over on its side, so that its masts seem almost to touch the water. Every sail

* The "Sicily" oranges, which are sent in such quantities to America, come mostly, we are told, from the main land.

is let go, and vain attempts are made to furl them. The master stands near the helmsman, to whom he continually repeats some word of caution. His hoarse, loud voice echoes from the trumpet, and mingles with the wild roar of the wind. The waves increase each moment, and come sweeping the deck. If to this be added, a drenching rain, the constant peals of thunder, and incessant flashes of lightning, a scene more grand and awful, can then scarcely be conceived.

But we did not remain tempest tossed as long as the Apostle, for when only the fourth "night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country; and sounded, and found it" forty "fathoms; and when they had gone a little further, they sounded again, and found it" thirty "fathoms. Then fearing lest they should have fallen upon rocks," they stood away from the land, and "wished for day." Being awakened by the change in the vessel's sailing, Mr. G. and myself arose, and read from our Greek Testaments, with an interest never before felt, the narrative of Paul's ship-wreck and voyage to Rome. And when it was day, we knew the land, that it was the island once called Melita, and discovered not "a certain creek with a shore," but a harbor, "into the which they were minded if possible to thrust in the ship." Yet a longer trial of patience awaited us. For while we were congratulating ourselves on speedily experiencing the kindness of our brethren, and anticipating how grateful would be the kindling of a fire "because of the present rain, and because of the cold," a land breeze and strong southerly current drove us off again to sea, and it was not until three days after, on the evening

of November 13th, that we came to anchor in the lesser harbor of Valletta.

As our quarantine is to be short, we perform it on ship-board, in preference to landing at the Lazaretto. I have had a slight attack of fever, and it has been feared by the company, that this would delay the vessel in obtaining *pratique*. Since however the rain has ceased, and we are quietly at anchor in this secure retreat, I find myself recovering.

On approaching the island, we could discover little else than a brown naked rock. Upon the more gently sloping sides of this deep and narrow harbor, there are some most refreshing spots of verdure. From them, were I on shore, I might cull a flower for your herbarium, as from the quarantine ground at Messina. We have had a distant interview with our missionary friends at the Lazaretto, and have been bountifully supplied by them with the various fruits of the island—pomegranates, melons, fresh-figs, and large chesnuts, but the oranges are not yet ripe.

CHAPTER IV.

MALTA.

Extent and population—History—The knights of Malta—Language—Valletta—The country—Curiosities and antiquities.

Malta, Dec. 1, 1826.

IN attempting a hasty description of this place, there is no want of materials, from which to make a selection. Indeed, Malta, like almost every other island

or city in the Mediterranean, could, of itself, furnish a traveller, with sufficient to fill a volume.

You know that it is low and rocky, and exclusive of the smaller islands of Gozo and Cumino, sixty miles in circumference. The population is now about eighty thousand in Malta, and fifteen thousand in Gozo. These are distributed in the towns of Valletta, and Citta Vecchia, and twenty or thirty *casels*, or villages. When first offered by the Emperor Charles V. to the knights of Malta, (after they had been driven by the Turks from the island of Rhodes in 1522,) Malta contained but twelve thousand inhabitants, and Gozo five thousand.

With some hesitation, the knights, (then called the knights of Rhodes, and at first, the knights of St. John of Jerusalem,) accepted the Emperor's offer. Tripoli, which was also included in the gift, was soon lost to them, and they sustained several furious attacks from the Turks. Yet for a period of seven hundred years, from the time of their establishment in Palestine, through the successive stages of their residence at Jerusalem, Acre, Cyprus, Rhodes and Malta, and until the waning of the Turkish power, they continued to stand the advanced guard of Christendom. Their gallees, which formed their chief dependance, were manned mostly by the native Maltese, and slaves whom they had taken in war. The proportion of the knights in each vessel, was little greater than that of the officers in modern times. Indeed, their whole number was but small, but it was a part of their oath when admitted into the order, "never to reckon the number of the enemy." They were divided into eight classes, or *languages*, according to their national origin. These had their respective arms and officers, but

were all subject to a Grand Master of their own election. It was an evil in their organization, that they formed a class so distinct from most of their subjects. Still their little dominion continued flourishing, and they had large revenues from different parts of Europe, until near the close of the last century.

In 1798, the French under Bonaparte, made themselves masters of the island, and abolished the order. The English succeeded to the possession of it, in 1800, and at first, thought of re-establishing the knights. The Maltese seemed however, to be averse to this, and the island was confirmed to Great Britain by the treaty of 1814. The knights have now become nearly extinct, though some recent propositions have been made to collect and reorganize them, in different parts of Italy.

Most of the natives still speak a corrupt dialect of the Arabic, though numbers in the towns, likewise use the Italian. M. Vassali, one of their very few men of learning, has been principally instrumental in rendering the Maltese, a *written* language. His grammar which was published in 1791, fixed its before unsettled alphabet.* The vowels are seven, and the consonants twenty six. To express these, the Roman letters are employed, with several additional characters for the Arabic sounds. M. Vassali thinks that the Maltese language resembles the old Arabic, of the sixth century of the Mahometan era. Unquestionably it has much affinity with the modern dialects of the Arabic,

* M. Vassali published also a lexicon of the language in 1796, and a second edition of his grammar in 1827. He was engaged in a translation of the New Testament into Maltese, at the time of his death, the present year.

which are spoken on the coast of Barbary. The natives of this coast, and the Maltese, who have much intercourse with each other, readily converse together. Hence, Malta may be even more important than Gibraltar, as a place of preparation for missionaries, destined to the Barbary States.

Valletta, on the eastern side of the island, the principal city and the exclusive seat of its commerce, contains about twenty five thousand inhabitants. It derives its name from one of the most distinguished of the Grand Masters, by whom it was founded in 1566. It is built on a small elevated peninsula, enclosed by two excellent harbors, which are themselves almost entirely surrounded by land.

Numerous fortifications guard the entrance to these harbors, and among others, Fort St. Elmo, at the extremity of the peninsula, which also answers the purpose of a light house. This is the only part of the island that was not taken by the Turks, during their last famous siege. Valletta is defended on the land side, by a triple wall and ditch. Similar works extend around the suburbs, on the opposite side of the great harbor. The ditch has been cut in the soft rock of the island, of sufficient dimensions to receive a village church. The materials which were taken from it, form a corresponding line of walls within. The wall is carried along on the water side, except where precipices render it unnecessary. By art, therefore, Malta has become, what Gibraltar is by nature, one of the strongest fortresses in the world. The French obtained possession, it is said, by the treachery of some of its ill prepared defenders, and the English by a blockade of two years. During the siege, the garri-

son was reduced to the greatest extremity for the want of provisions. Since then, several years' supply of grain is kept constantly stored in its granaries. These are deep pits in the rock, over whose mouths, sealed so as entirely to exclude the air, you pass in some of the public walks. Water is brought in an aqueduct seven or eight miles from the city, but an inexhaustible supply of rain water can be secured in case of a siege.

The streets of the city cross each other at right angles, and though they would be called narrow in America, are wide for the Mediterranean. They are also well paved, and kept remarkably clean, being swept every day by convicts. These are chained by the leg, two and two together, each pair being under the direction of a single soldier with a drawn bayonet in his hand.

The houses are built entirely of the light colored limestone of the island. Even the flooring, stairs, and roof, are made of this, or of a cement which becomes as hard as the stone itself. Hence you have, that which is equally novel and agreeable, a *fire proof* city. The roofs of the houses are invariably flat, and being surrounded by a strong wall two or three feet in height, afford a safe promenade, and a delightful prospect. That occupied by our friends, being higher than those in the vicinity, is as favorable for retirement as for exercise. On such a house-top, Peter might conveniently have gone up to pray. Most of the buildings are of two or three stories; the lower floors are often appropriated to mechanics and shop keepers, while the upper, which is entirely separate, forms a very agreeable residence for private families. The height of the apartments increases, as you ascend; the upper being

from twelve to twenty feet. From this, also, balconies project over the street, furnishing a convenient look-out, in unfavorable weather.

But leaving the city with the clamor of its beggars, and the Babel speech of its inhabitants—Maltese, Italian, English, French, and Greek, let me take you to visit the surrounding country. You should first, however, go back with me three hundred years in its history, to the beginning of the “time of the religion,” as the people still call the reign of the knights. It was then little more than a barren rock for fishermen. To change the wilderness into a fruitful field, has not been the labor of a day. The surface of the rock must first be removed to the depth of a foot or more; since it is so hardened by the weather, as not to imbibe the least moisture from dews or rains. This process is not so difficult as you might imagine; the stone when fresh, being cut almost as easily as wood. In the city, you often see workmen with their axes, fashioning it for the purposes of utility, or ornament. The fragments of the rock obtained from thus *paring* the field, are then broken up, and with the aid of a little compost, brought formerly perhaps from Sicily, but now from the city, invest it with a fine soil.

But the task of the husbandman is not yet accomplished. If simply spread over his field, the first great rain would soon wash the earth to a “returnless distance” from its rocky foundation. Hence the necessity of walls at frequent intervals, from four to ten feet high, by which the hill is divided into terraces of a quarter, to several acres in extent. Take your stand at the foot, and looking up, you will see nothing but a constant series of these brown walls. But as the

soil is made level with the top of the wall, ascend the hill and look down, and your eye now rests only upon the most delightful succession of fields of cotton, wheat, vegetables, and clover.

Now then we have a suitable soil and foundation for it, and, if you please, the seed bountifully scattered. All these, however, will avail little, without a proper supply of water. This the clouds and sky will afford you at some seasons of the year. In others you must be at the pains of digging cisterns and securing them with cement, from which you can draw water for your orange and lemon groves, and vegetables : the fig tree and the mulberry will grow by the way-side, with less attention ; or, you may take advantage of some rill, flowing in a few instances from a natural fountain, and treat it according to Virgil's directions in the Georgics. After all, a great part of the interior is still uncultivated, and there is little in its scattered villages, to invite your attention.

I had purposed next, to give you a glimpse of the superstitions of this people ; to shew you the splendid churches, with their thousand idle priests, some of whom are boys sporting in the streets, dressed precisely in the style of those venerable clergymen whom we knew in our childhood, with the three cornered hat, long skirted coat, small clothes, knee buckles, &c. Or I might point you to the images of the saints at every corner, or the gorgeous processions of the different orders of priests parading the streets, and by way of contrast to their silks and gold, surround you with hundreds of beggars, from whose importunity, neither giving nor an hour's withholding, will afford you any escape. As a more grateful spectacle, I would

then conduct you to the governor's palace, formerly the residence of the Grand Master of the knights. Here you would see their library of sixty thousand volumes, open to the examination of all; or their still more curious armory, where with spear and shield in hand, and visor down, some of their number still seem to be keeping their silent watch. And when satisfied with seeing the antiquities, the gorgeous tapestry, and the portraits of the Grand Masters, from L'Isle Adam, down, I would conduct you to the church of St. John, where those "kings of the nations, all of them lie in glory, every one in his own house." But a day would not suffice for examining the magnificence of its interior, nor that of St. Paul, at Citta Vecchia, the ancient capital, in the centre of the island. From Citta Vecchia, we might descend into the catacombs which are near by, and after groping among those, perhaps, spacious dwellings of the dead, come forth to view two most pleasant resorts of the living. These are the palace and gardens of St. Antonio, (once the public property of the knights, but now the summer's residence of the [governor,]) and the Boschetto, an orange garden most charmingly situated, and abundantly watered from its own unfailing fountain. In conclusion, I might take you to the grotto to see the marble statue of St. Paul, who is of course, the patron saint of the island; or to the harbor called by his name, which with great probability, is supposed to have been the place where he was shipwrecked; and if you are weary, we might enter "in the same quarters," the more doubtful house of Publius "the chief man of the island," where we should probably find the same Maltese Captain, by whom my companions and myself, were

very courteously entreated. As it is not however my purpose to write the history or geography of Malta, you must look for a more particular description in the books of travellers, and the journals of my missionary brethren.

CHAPTER V.

MALTA.

Funeral of the Governor, Marquis of Hastings—Prosperity and consequent obligations of our country—American and English missionaries—Operations of the press—Recent and hopeful changes.

Malta, Dec. 16.

WE have just returned from witnessing the last abundant honors, paid to the memory of the Governor General of Malta, the Marquis of Hastings. In consequence of increasing debility, he had sailed a few weeks since for the coast of Italy, to take advantage of a softer sky. After his death in the Bay of Naples, his remains were brought back to this place. During the week, they have been lying in state at the palace, until their interment to day.

The pageant has been grand and imposing. All the soldiers on the island, (four English regiments, and one Maltese, which last is constantly quartered here,) the civil authorities, the naval gentlemen, the citizens, and the different orders of ecclesiastics took part in the ceremony. Thus has been laid in the narrow house, where "the rich and the poor meet together," one of the most exalted of the English peers, and high-

est officers of the British army, as well as one, who, in different hemispheres, had filled the most important stations in civil life. So passes the glory of this world! In the freshness and pride of youth, he whom they have now laid in his grave, while yet bearing the title of Lord Rawdon, contended successfully for the palm of military glory, in the war of our own revolution. Afterwards he was elevated to the post of Governor General of India, in which responsible situation, he furnished the occasion of the celebrated trial of Warren Hastings, before the British parliament. And now in the evening of his days, he has been induced, in consequence of his impaired fortune, to exercise a more limited, yet as is universally admitted, a mild and parental sway, over this, and the Ionian islands.

Besides the reflections on the transitory nature of earthly distinction and glory, which this scene has tended to awaken, I have also been led by it, to contemplate the kindness of Providence to our native land. When the deceased first girded on his youthful armor, to pursue our partizan soldiers over the southern plains of America, it was doubtful, even in the eyes of friends, whether she would obtain an independent seat among the nations. Now, her sons from the midst of ten millions of a free and happy people, borne in her own vessels, and on their way to set up anew the standard of the cross, in lands where the first triumphs of Christianity were won, are passing spectators when the same individual is laid to his last rest in the days of his age. Surely in this eventful period of Zion's history, it was not intended to be in vain for *her* cause, that such a tide of unexampled prosperity has flowed in upon us.

While then we dwell on this, no unreal picture of universal diffusion of knowledge, spirit of enterprize, competence of property, unshackled condition of civil and religious institutions, and good will of the nations towards us, let it not foster our national vanity, but excite us rather to exertions for the good of mankind. Better would it be, if the world knew of our greatness less from our boasting, and more from our beneficence. Thus may the blessings bestowed on our country, ever prompt her to seek her share in those heavenly honors, which it is alike her duty and her privilege to win.

The month which we have passed in this place, though it has brought us forward but little in Italian, (the language which on coming to the Mediterranean, we find it necessary first to cultivate,) has been far from unprofitably spent. Much of our time we have devoted to conversation with our missionary brethren, in order to avail ourselves, according to the instructions of the committee, of their valuable experience.

We have met here of our countrymen, Rev. Messrs. Temple and Smith, and Mr. Hallock has just arrived from America. Mr. and Mrs. Temple, under whose roof we seem to have received the welcome of primitive times, have now been nearly six years at this station. All the operations of the press are under the direction of Mr. Temple. He has been chiefly employed in publishing tracts in Italian and Modern Greek. These are translated under his superintendence, by persons to whom the languages are vernacular. Mr. Smith, who is to be associated with him in similar labors, has lately joined the mission. He proposes to devote himself more particularly to publications in the

oriental languages, Arabic, Turkish and Armenian, and in order to qualify himself, has just sailed for Egypt and Syria. Mr. Hallock is to superintend the printing department.

The English missionaries stationed here, are the Rev. Messrs. Jowett, Wilson, Keeling and Rule. Mr. Jowett, of the English Church Missionary Society, is regarded as the patriarch of the Mediterranean missions. It is now more than twelve years, since he first came to Malta. In addition to his valuable volumes of Christian Researches in the Mediterranean, and in Palestine and Syria, he has also been employed in various publications in Italian, Greek and Arabic. Mr. Wilson, who is in the service of the London Missionary Society, besides printing tracts in Italian, is likewise much devoted to modern Greek. Several years since, he travelled in different parts of Greece, distributing the scriptures and tracts. Messrs. Keeling and Rule are under the direction of the (English) Methodist Missionary Society. Mr. K. gives some attention to Maltese, in which language, the gospel of John has been published by Mr. Jowett. Messrs. Wilson, Keeling and Rule, have each chapels in their own houses, where public worship in English is attended by small congregations, composed of merchants, soldiers and strangers. We have preached repeatedly, according to the practice of our American brethren, in each of them, and have found attentive audiences. Mr. and Mrs. Wilson have an interesting Sabbath school, conducted in English. Besides these services, some of the missionaries preach occasionally in Italian. Little access, however, has as yet been obtained to the Maltese, or any other class of the Catholic population.

The station, you know, has been chosen not so much on account of its own most bigoted people, as a safe and convenient centre, for operations of the press on the Mediterranean countries.

These missionaries of four different societies, together with a few other residents, are very harmoniously and efficiently associated in the Malta Bible, and Jews' committees. Dr. Naudi, a Maltese gentleman, is secretary of the latter.

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The general reader will excuse the following additional notices of the present date, (1829,) for the benefit of those, who are particularly interested in protestant missions to the Mediterranean.

Mr. Jowett at the close of a second seven years' residence, has again returned for a twelve month, with his family to England. Rev. Mr. Shlien, who had previously joined the mission, is chiefly engaged upon Arabic, and the languages of Abyssinia. Five other German missionaries, viz. Rev. Messrs. Gobat, Kruse, Kugler, Lieder and Mueller, in the service of the same society, still continue their labors in Egypt. Two of them regard Abyssinia as their ultimate destination, while the others have directed their attention more to the condition of the Coptic churches. Rev. Messrs. Hildner and Major, also from Germany, are stationed in the Ionian Islands. Rev. Mr. Hartley and Dr. Korck, the former from England, and the latter from Germany, but both likewise of the Church Missionary Society, are laboring in Smyrna and the Archipelago. Rev. Mr. Lowndes, the associate of Mr. Wilson, is engaged in various publications at Corfu, in the Ionian Islands. Besides a lexicon and tracts in mod-

ern Greek, he has published for the Bible Society, the New Testament in Albanian. Mr. Rule had removed from the Mediterranean to the West Indies. Rev. Mr. Croggon and Dr. Bialloblotzk, likewise of the Methodist Society, are stationed in the Ionian Islands; and Rev. Dr. Macpherson, in Egypt. The missionaries of this society carry forward no printing operations. Their labors, whether at Gibraltar, Malta, Zante, or Alexandria, are directed more especially to the British soldiers and residents.

Rev. Mr. Temple, who had been called within short intervals of each other, to part with his wife and two children, is now on a visit to this country. Rev. Messrs. Goodell, Bird and Smith, have left Syria, in consequence of the unsettled state of the country, and re-established themselves at Malta. In addition to Italian and Greek, printing in Armenian, Arabic and Turkish, is now executed at the American press.

Rev. Mr. King after travelling extensively in Palestine and the East, is now laboring in Greece under the patronage of a society of ladies in the city of New York. The author of this volume, with one or more female assistants, expects shortly to resume his labors there, in the service of the New Haven Ladies' Greek Association.

In the same country also, Rev. Mr. Robertson is performing an exploring tour, with the view of establishing a mission under the direction of the (American) Protestant Episcopal Missionary Society. Rev. Mr. Anderson, assistant secretary of the American Board of Missions, is absent on a like tour. Rev. Messrs. Dwight and Whiting, have recently been ordained by the same Board, with reference to the Mediterranean mission.

Rev. Messrs. Wolff, Lewis, Neat, Nicolayson, and Dr. Clarke, are in the service of the London Jews Society ; the former at Jerusalem, and most of the others for the time being in the south of Italy.

Rev. Mr. Leeves, the agent of the British and Foreign Bible Society, has left Constantinople, and lately returned to England, but Mr. Barker still maintains his post at Smyrna.

Thus it appears, that more than thirty protestant missionaries and "Bible men" have within the last few years, entered on their labors in the Mediterranean countries. They have been sent forth from different nations, and by societies following different modes of worship. All however agree in the fundamental principle, that "*the Bible, and the Bible only, is the rule of faith and practice ;*" and all, it is to be hoped, are bound together by the ties of Christian affection. May Christians of every name not cease to pray, "that it may please God to illuminate them, with true knowledge and understanding of his word ; and that both by their preaching and living, they may set it forth and shew it accordingly."

Some changes for the better during the interval of my first and last visit, had taken place in the condition of Malta. A new coinage had been issued, instead of the troublesome currency of the knights. The jurisdiction of the Roman Catholic Bishop's court, has been restricted to causes, purely ecclesiastical ; and in various other particulars, a curb put upon the arrogance of the priests. The business of the courts, and of the government generally, is required to be transacted in the English language, though the government gazette is still published in both Italian and English.

Public begging had also been prohibited, while by the introduction of the cochineal insect, the cultivation of silk, and in other ways, the government were endeavoring to provide employment for the poor. Malta as well as Gibraltar, is a free port, but the decline of its commerce within the last few years, has compelled thousands of the Maltese to emigrate to the Barbary States, Smyrna, Constantinople, and the Ionian Islands. Thus far, this people have derived little benefit from their connexion with the English; but a new era seems to be dawning. Messrs. Wilson and Keeling are about to establish schools, with the countenance of government, for the instruction of the Maltese children, and Mr. Jowett is publishing in England, the entire New Testament in their language. There is in Malta a Catholic College of ancient date, in which Dr. Naudi is professor of chemistry. His brother conducts a school of mutual instruction, of more than three hundred pupils. It is patronized by the British and Foreign School Society. An enlightened catholic priest, has also a flourishing school in one of the villages. In general however, very few of the Maltese, children or adults, are able to read.

In common with the English missionaries, our countrymen are subject to some restrictions in the conduct of the press. They are not at liberty to publish any book or tract, without the express sanction of the authorities, nor to circulate on the island those, which have been published there. Mr. King's farewell letter, and a few other works only, bearing directly on the Roman catholic religion, have as yet been refused publication.

Malta, on the whole, may be regarded as not insalubrious, though it seems desirable, that those who resort thither from colder climates, should occasionally change their place of residence. This is practised, not only by merchants and missionaries, but the government find it for their interest, to pursue the same course with their soldiers.

During the summer, the mercury ranges for the most part, between 88° and 95° , and in winter, is seldom lower than 14° . Alternate and sudden changes from heat to cold, are not unfrequent. During the prevalence of one of the southerly winds, we found the heat oppressive in December, and the inhabitants close their doors and windows, to guard against its effects.

Provisions, clothing* and labor, are comparatively cheap, but fuel is very dear. Sheep, goats, mules, asses, poultry, fish, fruits and vegetables, are abundant; cattle are mostly brought from Tripoli.

Malta is centrally and conveniently situated with reference to the countries, which the press is designed to benefit. Still some of the missionaries of the three different nations, and particularly those who have visited Malta, Turkey and Greece, have for some time past been of the opinion, that too great a part of the disposable force, was stationed among a people, who seem at present little accessible to their instructions. The British and Foreign Bible Society have for several years been printing the scriptures very advan-

* We suggested to our brethren, the expediency of sending back a particular statement of such articles, as it was desirable to bring from America. The remark is worthy the attention of missionaries elsewhere.

tageously at Constantinople. The Franks have long published a newspaper at Smyrna, and a press actively employed, would in that city, be as safe probably, as the merchandize to the value of millions, which is deposited in the magazines of the Franks. Besides the principal labors of the press, which would still occupy the superintendents, they might in Turkey and Greece, perform much additional missionary service. Considering, too, the greater efficiency, which will be given to the press, in the midst of a people on whom it is designed to have influence, by securing more faithful translations, and avoiding needless offence to the prejudices,* it cannot but be matter of joy, to find the following statement in the last report of the American Board. "The time may not be far distant, however, when Greece may afford an excellent location for one printing establishment, and some place in Asia Minor, for another."

* A single fact will best illustrate what is here intended. The first edition of the Greek spelling book, had the picture of a child kneeling at prayer. As the Turks practice kneeling at their devotions, and the Greeks do not, it was immediately regarded as a *Turkish* matter. Hence, in a second edition, the picture of a teacher with a book in his hand, was substituted. Pictures of any kind, should be introduced sparingly, and with great caution, among a people, who have so great an abhorrence of them as the Mahometans, and who apply them to such superstitious purposes, as the Greeks and other Christians.

CHAPTER VI.

SMYRNA.

Change of destination from Palestine to Asia Minor—Voyage to Smyrna—Border ground between the western and oriental nations—Defenceless state of the city—The shipping—Frank quarter—Turk town—varied appearance of the people—Castle hill—Antiquities.

Smyrna, Jan. 3, 1827.

THE opening of a new year, finds me at length, on Mahometan ground. When we first reached Malta, it was with the expectation of shortly proceeding thence by way of Alexandria and Beyroot, to Jerusalem. Intelligence which we there received from Syria, together with the unanimous and decided opinions of our brethren, have induced us first to visit this place. Jerusalem and its vicinity, are in a state of anarchy, the governor having revolted against the Pasha of Acre. Several English gentlemen, who had visited that afflicted city, have lately been robbed, and in other ways very cruelly treated. The 'distribution of Bibles and tracts, through Roman Catholic influence, is for the present, almost entirely suspended in every part of Syria. At Smyrna and Constantinople, on the contrary, this work is going on without interruption. In these two cities, also, are perhaps five times as many Jews, as in all Palestine and Syria. Besides, in the latter place, as we had already heard before leaving America, there have been some movements among the Jews peculiarly hopeful. Add to this, the shelves of our depository at Malta, were burdened with tracts, which

had long been waiting more active distribution. Without such co-operation, the labors of the press were likely to become of little value. Under these circumstances therefore, you will not be surprised, that we have sacrificed our favorite plan of keeping the approaching passover at Jerusalem.

We left Malta, Dec. 17, in the British brig Packet, Capt. McDougal, under convoy of an English man-of-war. Few vessels attempt the voyage at present, without such protection, so numerous and daring are the pirates, that infest these seas. After the loneliness of our Atlantic voyage, there was something very agreeable in thus sailing, eight or ten vessels in company. The day and night signals of the commodore, and replies of the different vessels; occasional trial of each other's rate of sailing; frequent opportunities of conversation, and visits interchanged between the officers, greatly relieve the monotony of a sea-life. No part indeed of our voyage from America, has been more pleasant than the first week of this. We passed a little to the south of Cerigo; to the west of Milo, Serpho and Themia; to the east of Zea, and by the most northern of the three frequented outlets from the Archipelago, between Negropont and Andros. It is familiarly called the Capo D'Oro passage. The mountains and shores of the Morea and Attica, seen now for the first time, on our left, and the islands of Scio and Ipsara on our right, brought forcibly to our minds, the ancient glories, and recent sufferings of a land, second in interest only to Palestine itself.

In the gulf of Smyrna, we met with considerable rough weather and head winds, much to the annoyance of our English friends, who had hoped to keep their Christ-

mas on shore. At length, on the 27th, we set foot shall I say, in Smyrna, "the lovely, the crown of Ionia and the ornament of Asia?" There are associations more sacred than those of classic antiquity—we are standing on a continent, in which is the first and second birth place of our race, and near the cradle land of Christianity. Here in these very streets, apostles have labored, and martyrs have bled, and "to the angel of the church in Smyrna," has been sent the message of Him, "which was dead and is alive." Here too still dwell those who "say they are Jews, and are not, but are the synagogue of Satan." Here we would hope some few are still to be found, whose "works, and tribulation, and poverty," shall be followed at last, by "a crown of life."

Jan. 17.—This great emporium of the trade of Asia Minor, has become the border ground, between the oriental and western nations. On the one hand is present the Asiatic, with his turban, his flowing robe, his bearded face, his divan, his coffee, his pipe, his camels, his drugs and his silks. On the other, has come to meet him, the European, with his hat, short coat, smooth shorn chin, his chair, his tea, his walking stick, his vessel, his sugar and his broadcloths.

But let us begin our more formal observation in the European direction. Having entered the gulf of Smyrna, almost to its extreme depth of thirty or forty miles, you discover the city receding from the water's edge, and at length ascending to some distance the slope of an extensive hill. A ruined castle of Italian origin, crowns the summit of the hill, and overlooks the town. The prospect is limited by an amphitheatre of mountains, which surrounds not only this and some lesser

hills, but also the adjacent plain and bay. The circumference of the town is about four miles, and its extent along the water, a little more than one. It has no walls, and its only defence is the lower castle.* This stands on the southern side of the bay, five or six miles from the town. The ship channel is here very narrow, and approaches close to the shore, but the fort is not in a situation to resist a serious attack. The foreign shipping are relied on for the protection of this half neutral city, against any hostile visits of the Greeks.

After passing the castle where an old Turk with his Armenian dragoman, will come on board your vessel for a dollar, and perhaps a draught of some liquor prohibited to the Mussulman, you soon find yourself in a spacious harbor filled with the fleets of every nation, except that of the Turks themselves. As you approach the town, you pass first on your left the vessels of war. Of these there are usually from twenty to fifty, Austrian, French, English, Dutch and American. A Turkish ship of war is rarely seen there, for when their summer's excursion is completed, they retire within the Dardanelles. Still nearer lie hundreds of merchantmen, of every variety of banner and tonnage, with innumerable boats passing to and from the narrow quay that lines the shore, for the transportation of passengers and merchandise. The Turkish custom-house, and the Pasha's palace, occupy a short extent of the southern shore. In the same vicinity also, the agents

* After the battle of Navarino, a few batteries were thrown up near the Pasha's palace, but the Frank vessels of war constantly lying in the harbor, could in a few minutes destroy the town.

of the different Barbary powers have their residence. On festival days, among other banners, I have observed here the corsair's dark red flag, of the richest silk, and the two edged sword in its centre. From this Mahometan corner, on coming more in front of the harbor and shipping, there is usually a narrow open space redeemed from the sea, which may be called water street. Parallel with this, and behind the first range of buildings, is Frank street. Narrow, and partly covered avenues, extend across from Frank to water street. Through the courtesy of the owners, these are usually thorough-fares during the day. In time of the plague, or any popular commotion, they are kept constantly closed, by means of strong folding doors. The foreign consuls, and principal Frank merchants, each of them own, or rather lease for ninety nine years, one of these short streets. Their dwelling houses and offices are built on both sides, and sometimes over the avenues. The principal front, is on either Frank or water street. They are usually of but two stories, on the lower floor of which, are their kitchens, and extensive warehouses; and on the upper, their own residence. There is also, often a long open promenade over warehouses of a single story. At the northern extremity of water street, after its junction with Frank street, there are some pleasant dwellings, but the sea in front of them becomes more shallow. All the Franks reside on these streets, and on Bond street, which is broader, and extends from the centre of Frank street, into the quarter of the rayahs.

A *Frank*, you need not be informed, is one who wears a *hat*, a privilege in this country of no small consequence, since at times it is almost equivalent to

that of wearing one's head. Besides Frenchmen, Englishmen, Americans, &c. to whom this term is properly applied, numbers of Greeks, Armenians and Jews, by purchasing the protection of the foreign consuls, with the distinguishing badge, derive also the advantages of *Frankship*. At present however, it is more difficult for the subjects of the Porte, thus clandestinely, to withdraw from their allegiance. All subjects, who are not Mahometans, whether they be Greeks, Armenians or Jews, are included under the general name of *rayahs*. In a more limited sense, this term is said to be applied to the Armenians only, but the three people are alike required to pay the capitation tax, and are subject to various disabilities. Not only their dress, but the color of their shoes is also prescribed by law.

From the Frank quarter extend back irregular, narrow and filthy lanes, inhabited first by Greeks, next by Armenians and Jews, and last by the Turks. Turk-town, as it is called, is built partly on the acclivity of the hill. In popular usage, Turk-town includes all but the Frank quarter. The houses are built of wood, or of wood and earth, or unburnt bricks. Like those of most of the larger towns, nearly all, whether belonging to Turks or rayahs, are two stories high. The lower floor is devoted to culinary purposes, and the upper is mostly included in the sitting room. This contains little other furniture than the divan, or low fixed sofa, spread with mattresses and bolsters, against two or three sides of the wall. The divan serves alternately for a seat by day, and with the addition of a blanket, for a bed by night. Hence it is, that one is so liable on a visit to the people of this country, to have

his garments covered with vermin of different kinds. The Turkish houses have windows of fine wooden lattice work; while those of the rayahs, are usually furnished with a close moveable shutter. An iron ring attached to the outer door, answers the purpose of a knocker. Connected with many of the houses, are gardens, of both fruit trees and vegetables.

Of course where fuel is so expensive, you need not look for chimneys or fire places. Though snow sometimes falls, and there are many days, such as we have had since our arrival, both wet and chilly, yet very few, besides the Franks, ever kindle a fire for comfort. Small sticks of wood which are sold by weight, and coal prepared from roots that are dug on the mountains, are used in cooking. You see their portable grates burning before the doors of their houses. The ovens, which as in every city and even village of Turkey, belong only to public bakeries, are heated by faggots. In many places, the smaller herbs are collected for this purpose, and the "grass, which to-day is, and to-morrow is cast into the oven."

Of public buildings, there are two Catholic churches, French and Austrian, whose interior only, exhibits any marks of splendor. The places of worship generally, whether they be the mosque, the synagogue, or the Christian churches, have little that is striking in their appearance. The bazars would interest you more. These are long and low ranges of buildings, resembling a rope walk, each of which, you will usually find devoted to a single article of merchandize, as for example, yellow shoes, cloths or fruit. At the distance of every few feet, sit the different owners, cross-legged on a raised floor, surrounded by their

goods, indulging in the luxury of the pipe, or busied in some trifling employment.

But let us take a turn through the whole extent of the city. First, then, in Frank street, you will meet gentlemen and ladies dressed in the most fashionable style of Europe, or a foreign naval officer in full uniform; next, perhaps a Greek, with his brown turban and dejected look; or an Armenian, with his *calpac*, (cap,) crowned with four little turrets of red broadcloth, and the most quiet, money loving countenance beneath; or the Jew, with his high cap bound round with a shawl of blue, and his keen and active eye casting about for its prey; or the grave and haughty Turk, who slowly follows in his turban of white or green. You may next encounter a group of Turkish women, whose heads are enveloped in a fold of muslins, with only a small opening for light and air; and while you are gazing at these as they follow one after the other, in the style of our Indian women, a porter with his immense burden of five or six hundred pounds, utters his deep guttural signal to clear the way; or the music of the camel bell arouses you to put your hand on his burden of coals or merchandize, and give the good tempered animal a push, to save yourself from being crushed against the wall. You will then espy the Turkish "shepherd of the infidel," (door keeper,) sitting with his arms before the houses of the consuls and chief merchants, and with him, perhaps, engaged in conversation, the dragoman of the establishment, in his large white calpac; or you may see a Tartar, that is to say, a post-man, striding past; "the high capp'd Tartar," or a Greek priest with beard of black, and complexion none the fairer for wearing

a brimless hat ; or one of the new soldiers disburdened of the formidable head dress of his Janissary predecessor, and half transformed into an European by his sailor's coat, and the diminished size of his trowsers. If yet not satisfied with seeing, advance a little farther, and you will find a Turkish confectioner, with a wooden circular tray on his head. Speak to him, and he will place it on the light stand that he also carries, and shew you his sweet-meats and oily cakes, ornamented with golden spangles. Then you may discover a Turkish gardener seated by the wall, whose fresh and fragrant flowers would tempt the sultan himself to cast down his *parus*. Be sure, however, you keep your own, for that blind Greek beggar, and that wan female, will not fail to importune you *in the name of Christ*, for what you may not feel as clear a conscience in withholding, while you remember it is here the Mahometan bears rule.

From Frank street, let us then with a Smyrniote guide, thread our way through nameless and loathsome streets, to the castle hill. As we pass along, you can look in upon a Turkish coffee-house. Before the door, on a low platform, you will see a wooden stool or two, the first dawnings, you will say, of civilization ; and within, something like a black-smith's furnace with boilers, cups and pipes, duly arranged. On the unspread divan, are multitudes enjoying the first four wishes of a Turk, rest, silence, pipes and coffee. A little farther is the entrance to a khan, where wealthier travellers with their merchandize, find quarters in rooms that are built around an open court. The mosque is next at hand, whose minaret, a slender circular pile, rises from one corner of the building. Near its pin-

nacle, is an opening, whence the muezzin issues to proclaim the hour of prayer. Emerging from the city, we shall find ourselves in the midst of the Mahometan burying ground. Its forest of cypresses and turbaned monuments being left behind, we must toil up a steep of some hundred feet before we reach the castle. The walls of this ruined fortress, which was built in the thirteenth century, are nearly a mile in circuit. Let us mount these once Christian bulwarks, and in silence enjoy the prospect. Beneath your feet is the Turkish quarter, with its crowded dwellings and bazars, its cypresses and minarets. Frank street is known by the flags of its consuls, beyond which, if it be a holiday, are the banners of every nation, answering to them from the shipping, and finely contrasted with their white sails loosened to the sun. Behind you stretches the rich and cultivated plain of Smyrna, broken up into gardens, orchards, olive yards, and fields of grain. At a distance, near the foot of the mountains, you will discover the villages of Bournabat, Boudjah and Sedicui,—the summer resort of the Franks, and wealthier rayahs; while on your right, a little stream, supposed to be the Meles, winds its way into the harbor through the northern extremity of the town.

This in brief, is modern Smyrna. Some slight and doubtful traces of the ancient cities of that name still remain. Uncertain as they are, you may like to see the place in the amphitheatre where Polycarp is said to have been burnt, and near the centre of the town, the enclosure, sacred alike to the Mahometans and Christians, where they tell you the "Church of Smyrna" first assembled. If you are disposed to listen to their idle tales, you will learn that the Turks on be-

coming masters, buried numbers of their own dead in this spot; but lo in the morning, this holy ground had indignantly cast forth these infidels from their graves.

CHAPTER VII.

SMYRNA.

Admonition from the "Seven churches"—Population—Refinement—Importance as a Missionary station—Commerce—American trade with Turkey—Proposed departure—Separation from my associate—United States' sloop of war Ontario—Acknowledgment of civilities received.

Smyrna, Jan. 20, 1827.

THOUGH it is now but little more than four months since I came from America, I nevertheless feel, that it would be pleasant to steal away from this land, which is no longer a "land of Sabbaths," to spend a sacred day in your peaceful family and neighborhood. I long also to learn whether those of your people, who were inquiring the way of life, have been constrained to enter. If any of them are "halting between two opinions," let them read the warnings which are addressed to the churches of the Apocalypse, in the midst of whose ruins I now write. Alas! the glory has departed from them all. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, are but the names of churches which *were*. Their candlestick has been removed out of its place. Yet the promise and the providence of God, encourage us to hope, that he will "restore the ruins of many generations." A

holier cross than that borne by the crusaders, shall take the place of the crescent which we now see around us, on the top of the minarets; and instead of the blood-red flag, with its drawn sword in the midst, there shall float on these walls, the white banner and branch of peace.

Before that time arrives, however, there must doubtless be years of patient, persevering and prayerful labor, performed by missionaries here. And though at present there is great personal security enjoyed by those of every religion, yet it would be no new thing with Christian converts, should the "adversary cast some of them into prison, that they may be tried, and have tribulation certain days." Shall we hope then for the prayers of your people, that in the countries around these seas, the door may be fully opened for preaching "the gospel of the grace of God," and that the same grace may make the word effectual to salvation?

The population of Smyrna you will find stated at from 90 to 150,000. As varying, too, are the estimates of the different classes of people. I will give you the extremes; Turks, 50 to 90,000: Greeks, 12 to 40,000: Jews, 8 to 10,000: Armenians, 4 to 9000: Franks, 2 to 3000. Many of the Greeks and Armenians follow the rites of the Roman catholic church. The number of protestants is small, perhaps two or three hundred, yet they have two chaplains, the English and Dutch. The latter, who is now absent, preaches to his congregation in French. This indeed, is the prevailing language in the higher circles.

It is not without reason that Smyrna has been called the Paris of the Levant. With all its refinement how-

ever, there is not sufficient society of the respectable nations, to make the Smyrniotes reconciled to their lot. Enjoying the mingled luxuries of the east and the west; supplied with the richest fruits and breathing the soft air of Ionia, they sigh for happiness, which Eden itself would not afford to those who are only inquiring "Who will show us any good?" What a noble field of enjoyment is open before this people, should they seek it in active exertions for the benefit of society around them! Amidst the sufferings of the Greeks, many have indeed evinced a humanity highly creditable, yet but few, it is to be feared, afford evidence of genuine piety.

Probably no place in the Turkish empire, is so important as this for a missionary post. Had it not been for the sacred associations of Palestine, Messrs. Fisk and Parsons, those pioneers of the American Mediterranean mission, would doubtless have chosen Smyrna as the place of their residence. Be one's particular object the Greeks, the Jews, the Armenians, or the Franks, there are here a sufficient number, to occupy all his labors. Add to this, the personal security arising from the half neutral character of the place, and the liberality which the constant intercourse with different people is calculated to produce, and it becomes a matter of surprise, that it has not sooner been permanently occupied by protestant missionaries.

Besides three or four American merchants who might be hoped to attend on the ministrations of a stated American chaplain, there are constantly one or more of our vessels of war lying in the harbor, and usually two or three merchantmen. The sitting room of a clergyman, if furnished with a few books, and

opened, not in expensive hospitality, for this would require the princely income of the Smyrna merchants, but in the spirit of Christian urbanity, would attract many of the naval gentlemen. In their excursions on shore, often do they feel how grateful would be a seat, such as is not afforded by the busy counting room, nor the *locanda* and coffee house. Happy will it be for the interests of American seamen, when a clergyman of warm hearted piety, gentlemanly manners, and cultivated mind, shall occupy this most important station.

Among the drawbacks on an agreeable residence in Smyrna, may be mentioned the extreme heat of summer, troublesome insects, exposedness to fires, earthquakes, the plague, and insurrections, together with the want of Christian society. The heat is however greatly tempered by the *inbat* or sea breeze, which does not often fail during the day; and by the land breeze, which with the mosquito net, serves to render the night comfortable. Earthquakes, though occurring every year, have not, for a long time, caused much damage. Frank street has the benefit of engines from the vessels of war in case of fire, to which it is less liable than the more crowded dwellings of the Turkish quarter. The plague has scarcely made its appearance since its destructive visit in 1814, when thirty or forty thousand died. Even then but few of the Franks were swept away, in consequence, doubtless, of their rigid quarantine regulations, which they have many conveniences for enforcing. A whole summer's confinement to one's house, must however be a great interruption of missionary labors, as well as of mercantile employments. Of popular tumults, there have been but two very considerable for a long course of years, and on the whole, it may be presumed that

the probability of their occurrence hereafter is much diminished. In 1797, a Sclavonian captain killed a Janissary, and none of the consuls having the power or inclination to bring him to justice, a tumult was made; the Frank quarter set on fire and pillaged; property to the amount of a million of pounds sterling destroyed, and two thousand Greeks butchered. No Europeans lost their lives. The massacre of the Greeks, which took place in 1821, was attended with many circumstances of the utmost barbarism; but during the whole of that bloody scene, the Franks sustained little injury.

Since this period, as might naturally be expected, the course of education among the Greeks, has gone backward. The school which had acquired considerable celebrity under Koomas, and Stephen and Constantine Economus, had before that time been much interrupted, through the jealousy of their priests. The higher classes of the pupils are dispersed; and the first books of Homer, as edited by the learned Coray, are now to be bought for a trifle, in the shops of Frank street. At present, scarcely the shade of the school remains, though the English afford it a certain degree of protection and patronage. We have called to visit it, and were cordially received by the master. In his private room, where a dish of coffee was brought us by one of his pupils, we saw a barometer and some other philosophical apparatus, which they are not now at liberty to use. The number of pupils is between one and two hundred.* A few individuals among the

* More recently, Abraham of Cesarea, Mr. Gridley's teacher, has been appointed principal. Under his enlightened superintendence, it may be expected, if not to regain its former reputation, at least to become as extensively useful.

Franks have private teachers in their families. Some others send their sons to Europe for education. Their mutual jealousies, apprehension from plague, and their summer's residence at different places, are obstacles to the success of a high school, even among protestants. The Catholic priests have a school for the instruction of their own youth.

The European factors or merchants do business on commission, buying or selling cargoes, at the rate of two or three per cent. It is common for them to intermarry with the Greek and other Smyrniote families. They employ some of all the different classes of people, Armenians, Greeks, Jews and Turks, in the capacity of clerks, cashiers, salesmen and porters. Hence, as Friday is the sacred day with the Mahometans, Saturday with Jews, and Sunday not a day of *labor* with Christians, there are only four good business days in the week.

The commerce of Smyrna is more extensive than that of any other port in Turkey. Since the great establishments of English and French merchants at Aleppo have been broken up, the trade of Asia Minor and a great part of Syria, has flowed into this new channel. "The export trade of Smyrna consists in raw silks, camels' hair, the beautiful goats' hair or mohair of Angora, Turkey carpets, unwrought cotton, colored camlets, embroidered muslins, morocco skins, wool, wax, gall nuts, a considerable quantity of raisins and currants, a little muscadine wine, amber, lapis lazuli, musk, rhubarb, and various other drugs and gums, besides pearls, diamonds, emeralds, rubies, and other precious stones. The imports are chiefly woolen cloths, lead, tin, glass and wrought silks." By

treaties with the Porte, the different nations have fixed the rate of duties. In addition to this small percentage, the Turks have exacted of late a much larger sum for all merchandise which enters or leaves the city on the land side. They also tax the Franks indirectly, by taxing their different agents. A traveller's baggage undergoes examination, for which the inferior officers claim certain variable fees.

* * * * *

The following sketch of our own commercial relations with Turkey, was published after my return to America.

Our trade with Turkey was begun under the auspices of English merchants at Smyrna, and has hitherto been almost wholly confined to that city. For several years past an American gentleman, David Offley, Esq. has been our resident commercial agent there. The acting Consul is a native of Smyrna. By him, and, (if I mistake not,) without a knowledge of the Consul, a Vice Consul was appointed at Mycone, an island of the Archipelago. There is also an agent at Milo, where vessels bound to Smyrna, usually stop for pilots. Possibly in others of the Greek islands, similar agents may have been appointed by our naval commanders on that station.

Mr. Offley, though he does not raise the American flag as he has been invited by the Pasha of Smyrna, and as I believe the Captain Pasha once proposed to Commodore Rodgers, enjoys, notwithstanding, most of the advantages of a foreign Consul. By a private arrangement with the Governor of Smyrna, our trade with that port has been placed on substantially the same footing with that of the English. Occasionally

our vessels have gone under the American flag to Salonica, and under foreign colors have entered the Black sea. About the beginning of the present century an American frigate was permitted to pass the Dardanelles, bearing the tribute of one of the Barbary States to Constantinople. Without some such errand, no armed vessels are allowed to pass either the Dardanelles or Bosphorus. During the last year, access of our merchantmen to Constantinople, bearing their own flag, was granted for the first time, on the same conditions probably as at Smyrna. The son of the Consul was passenger in the first vessel which went up, since which time a number of vessels have been plying between the two cities.*

There are three or four American commercial houses established at Smyrna. Considerable business is also done through Messrs. Lee and Van Lennep. The latter gentleman is Dutch Consul, and the former, the English merchant who introduced our countrymen into that trade. Hitherto it has been carried on from Boston, New York, Salem, and Baltimore and chiefly from the former city. Dearborne's work on the commerce of Turkey, the Black sea, &c. contains much information valuable to mercantile men. Our commerce with Turkey is becoming increasingly important. Most of the opium which is intended for China passes through American hands. Our coffee and sugar are exchanged for the fruits, wool, &c. of the country. At Constantinople I have heard the cry

* The consul himself also visited Constantinople with a view as it has been said, of negotiating a commercial treaty. In this he is reported to have been unsuccessful.

of *Americano*, from Jewish hawkers who were carrying around the coarse American cottons, and I am informed that they have found their way into the heart of Asia. I have also been assured by judicious merchants of Smyrna, that our trade with Greece might be of the same general character, and of very considerable importance.

To this it may be added, that our exports to Turkey in the year 1822, amounted to more than four hundred thousand dollars of which all but a few thousands were of foreign produce. The amount of imports was about three hundred and sixty thousand dollars. Since that time, both exports and imports, have greatly increased. The recent appointment by the President of a consul to Odessa, evinces a disposition on the part of our government not to lose sight of the interest of our trade in that quarter.

* * * * *

Jan. 21.—Smyrna with all its commerce and wealth, is not likely to afford me the golden fleece, so I propose to follow on towards Colchis in the route of the Argonauts; in plainer English, I have just concluded to go up to Constantinople. My reasons for taking this step so early, by the urgent advice of my friends, are briefly these; to learn on the spot, more definitely the nature of the late excitement among the Jews of that city; and to seek helps in acquiring their spoken language which the shyness of the poor Israelite here, is not likely to afford.

My associate, Mr. Gridley, I leave in the family of Mr. Mengous, a respectable Greek gentleman, who has Frank protection. The situation is exceedingly favorable, for acquiring Modern Greek, or Italian, to

the former of which his first efforts are directed. After the varied and pleasant months which we have passed together and the numerous kind offices which as a physician, a fellow traveller, a friend, and Christian brother, he has been most diligent in rendering, I cannot tear myself away without regret. The voice of duty, however, as we both of us are persuaded, is clearly to be heard, and I would arise and cheerfully obey the call. At the same time I will freely confess, that I more and more concur in the sentiments of our brethren in Malta—Missionaries should become “*fixtures*,” and cease from their wandering habits. The Missionary traveller, may have more entertaining matter for his journals, but he who is in some good degree stationary, is more likely to exert an influence which will “live after him.” In the infancy of Missionary operations, exploring tours, are undoubtedly necessary, yet many of these might advantageously be performed by those who are permanently established. At least such is the opinion of not a few sober friends of our enterprise, both clerical, and others in the Mediterranean. Health, curiosity and various other causes may safely be set down to counterbalance the love of ease, and domestic cares which would operate, to prevent a stationary clergyman from undertaking many journeys. “The reason why I have not travelled more,” says one of the missionaries in Syria, “is not because I was unwilling, but because I could never get my brethren to advise me.” On the other hand, a man who has formed the habit of wandering from place to place, brings himself with difficulty to fix down in one spot, even after his judgment has pronounced it to be expedient. Having also the roaming spirit, he will the more rea-

dily find excuses to justify his unsettled habits. These thoughts have been suggested in part, by hearing the remarks of some Smyrniote gentlemen, not very friendly to the missionary cause ; and I feel that it is a subject of importance, to myself, and my Mediterranean brethren, surrounded as we are with such peculiar temptations to travel.

During the short time we have been here, besides making the acquaintance of the friends of our former missionaries—Messrs. Parsons, Fisk and King, and familiarizing ourselves with the new objects in this oriental world, I have also been taking lessons of an Italian master. On the Sabbath, we have improved several opportunities of preaching to the English and American seamen, and on one occasion, I have with Mr. G. attended public worship on board the U. S. sloop of war Ontario, Capt. Nicholson. After service, Capt. N. led us through the groupes of men as they were seated on the deck at dinner. It was truly gratifying to see the orderly, cleanly, and healthy condition of so great a number. Only two of the crew have died, during their whole absence from America. Still more to the credit of the worthy commander, is the pains which he takes by personal addresses and in other ways, to discountenance profaneness and intemperance. When no clergyman is present, he himself reads the church service on the Sabbath. Such an example is more likely to have weight with his brother officers, exhibited as it is by one, who has shared alike with them, in the laurels which are gathered from bloodier fields.

We have had the satisfaction of meeting here with two Boston gentlemen, Messrs. Langdon and Walley, to whom, as well as Mr. Purdey, an English gentle-

man in the house of Mr. L. we are under much obligation for their friendly attentions. Messrs. Wherry, Van Lenneps and Offley, the English, Dutch, Swedish and American Consuls, have expressed their readiness to serve us. We have also experienced the civilities of Mr. Lee, an English merchant, who has resided here forty years, and whose valuable library has been open to American missionaries before us; of Rev. Mr. Arundel, the British chaplain, who is preparing a volume on Smyrna, and the seven churches of Asia; and Mr. Barker, the agent of the British and Foreign Bible Society, who has travelled through every part of Turkey, distributing the scriptures. With Messrs. Van Lenneps, Lee, Arundel and Barker, you have become acquainted through the journals of our predecessors. The same friendly co-operation in promoting the objects of our mission, we also experience.

CHAPTER VIII.

SMYRNA TO CONSTANTINOPLE.

An apostle's route retraced—Entrance of the Hellespont—Abydos—Hill of Xerxes—Castles and town of the Dardanelles—European side of the straits—Malta—Example of a pious Captain—Parium.

Sea of Marmora, Jan. 30, 1827.

I sailed from Smyrna on the 30th, in the English schooner, *Ann & Mary*, Capt. March, of Bristol. We had taken on the deck of our vessel, a large portrait of the king of France, for his ambassador at Constan-

nople. His majesty and ourselves, were in consequence, convoyed by a French man-of-war to the mouth of the Dardanelles.

After a whole day spent in beating past the castle of Smyrna, a fair and fresh breeze filled our sails, and bore us rapidly on our way, while we reversed the order of the Apostle Paul's last voyage to Jerusalem. On the following morning, we found ourselves "over against Chios," and thence in a few hours "came to Mitylene." We took the inner passage between the latter island and the main, and in the afternoon were opposite the ruins of Haivali. The situation was concealed from our view, but I sat on the deck of our vessel, and read with awakened sympathies, the account which is given of its once flourishing college, in Jowett's Researches, and of its subsequent destruction by the Turkish armies. During the night we passed "Assos," which is at some distance up the northern side of the gulf of Adramittium.

At the midnight watch we doubled Cape Baba, the Lectum Promontory. The officer called me according to request, and I hastened above, to look out on the *land of Priam*. As the weather was very mild, and a wakeful mood was over me, I continued on deck until morning, observing as well as I was able, its low line of coast. While we were passing the "Troas" of the New Testament, the sun arose upon us, and we entered the Hellespont, eagerly watching the tumuli, and other interesting objects around Sigeum. Keeping too near this classic soil, we grounded for a few moments on a sand bank, which the turbid waters of the Mendere, had extended farther than our book of directions intimated. Without ever having heard the names

of Scamander, Xanthus or Simois, our crew clustered together, to praise the Trojan coast, and wonder at its yellow current which seemed to cover half the Hellespont. At the inner or old castles of the Dardanelles, we were boarded, as is customary, by the Turkish officer. He asked if I were an Englishman, to which I replied in the affirmative, meaning by it one under English protection. He then asked for my passports, when I presented my certificate of citizenship from the governor of Massachusetts, countersigned by the American consul at Smyrna. The British consul was ready to furnish me with other passports, but I chose to use American whenever they would answer. This or any other paper with a seal, was sufficient to *prove me an Englishman*, and accordingly after opening it, his Turkship applied the seal of his finger ring, and proceeded to count the number of the crew. Scarcely had he completed his examination, and we had passed the castles a mile or two, when the south wind wholly failed us. Without this, it is impossible to stem the current, whose waters set outward "as rapid as if they flowed beneath a bridge." We came to an anchor therefore, just below the site of ancient Abydos, on the Asiatic side, and near where Xerxes crossed the strait for the invasion of Greece.

As soon as our sails were furled, Capt. M. and myself went on shore and climbed the hill, from which the haughty Persian is said to have surveyed his marshalled millions. It is near the northern extremity of a low and narrow ridge, that extends towards the castle as a sort of natural embankment to the shore. On the one side is an immense plain, where the land forces were drawn up nation by nation; on the other, the

smooth waters of a bay in the Hellespont, where the thousand vessels were anchored. A little hillock higher than the rest, we conjectured was the very spot where the throne of Xerxes was erected, and the antiquarian would have said, perhaps, that the fragments of white marble which we picked up, were remains of the very same λίθον λευκόν,—white stone, from which the Abydeni constructed his seat. As we stood gazing on the scene, we called to mind the description of Herodotus,—“And when he saw all the Hellespont covered with his vessels, and the shores and plains of Abydos full of men, he blessed himself;—but after that he wept”—wept at the thought, that in an hundred years not one of all his countless host would be alive. Happy would it have been, if with these views of the brevity of human life, he had adopted the prayer of an inspired moralist—“So teach us to number our days, that we may apply our hearts unto wisdom.”

On our return, we descended the hill to the low promontory, from which the bridge of boats is supposed to have been extended for the passage of this vast army. A small castle which we were not permitted to enter, is built near the extremity. Here we met one of the newly raised soldiers, whose vanity we gratified, by stopping to witness his skill in handling the musket. We then continued our walk by the shore, over fragments of *terra cotta*, or brown earthen ware, and some foundations of houses, and a city wall, which, though perhaps not of the most ancient date, are believed to indicate the site of Abydos.

The next day we were detained on ship-board by the rain, but on the day following, I took a package of Greek and Hebrew tracts, and walked down to the

Asiatic castle. "The port holes of the cannon belonging to these castles," says Tournesfort, "look like coach-house doors; but the cannon, which are the largest I ever beheld, not being set on carriages, can't fire above once. And who would dare to charge 'em in the presence of ships of war, that would pour in such broad-sides upon 'em, as would soon demolish the walls of the castles, which are not terrassed, and bury beneath their ruins both guns and gunners; half a dozen bombs would do the business." The best comment on this quotation is found in Hobhouse's account of the passage of the Dardanelles, by the English fleet under Admiral Duckworth in 1807. Little opposition had been made to their entering, but on their return, a destructive fire was poured upon them from batteries under the direction of French officers. "Yet even at that time, the Turks at the castles were thrown into the utmost terror and confusion, and when one of the three deckers, instead of passing through at once, hauled up a little, and bringing her whole broad side full on the fort of Asia, opened all her batteries at once, she appeared like a vast body of flaming fire, and showering upon the walls and mounds a storm of shot, drove the garrison at once from their guns." One of these guns is two feet in the diameter of its bore, and requires more than one hundred and seventy pounds of powder to discharge its stone ball of nearly four hundred pounds weight. A shot which was taken out of one of the damaged vessels on her arrival in England, is said to have weighed twice as much.

It is generally admitted that it would be more hazardous at present to attempt the passage. The European castle is built however on the acclivity of a hill,

and indeed most of the batteries, are commanded by the high land around them. Hence, they could easily be carried by a land force, and though the Asiatic castle is on lower ground, projecting some distance into the strait, it could not probably long resist such an attack.

The town at the Asiatic castle, is called Chanak-Kaleesi by the Turks, while the Europeans have given it the names of Abydos and Dardanellos. Being surrounded by a plain, which is every where intersected by water courses, it is much subject to fevers. It contains two thousand houses, a few hundreds of which are Jewish, Armenian and Greek, and the remainder Turkish.

Our tracts, we left for sale and gratuitous distribution, with a Scotch sailor, whom the English consul summoned to attend us. This man having lost an arm by accident some years since, was left on shore, and has married a Greek wife. He obtains a livelihood by keeping one of the shops of this country, for the sale of wine, olives, dried fruits, &c. and by conducting travellers over the plain of Troy. As there was not sufficient time before the Sabbath for a satisfactory visit, and the north wind bid fair to detain us some time, John was directed to provide us beasts against Monday morning, for an excursion to the Troad. He also promised to obtain a saw for cutting off the surface of some curious inscriptions which he said he had discovered.

The next day, (Saturday,) we crossed over to visit the European shore. We landed a little higher up than Abydos, near the place where Xerxes' bridge must have been fastened. Sestos is supposed to have

been two or three miles above. Capt. M. took his gun in search of the rabbits, which find a safer resting place among the thyme and other fragrant herbs on the banks, since the Greeks have been deprived of their arms. Our Scotch friend, John, who accompanied us, took satisfaction for not being permitted to accompany Lord Byron when he swam across the strait, by insinuating that there was no one to tell how much assistance he received from his friends in the boat. The bank is perhaps two hundred feet above the water, and the country of the same elevation, yet slightly undulating, and as far as the eye could reach, almost wholly uncultivated.

After walking some distance into the interior, we followed the boatmen down to the village of Maita, on a bay of the same name, not far above the European castle. The inhabitants, about two thousand in number, are nearly all Greeks. They have suffered greatly from their Turkish masters, during the present revolution. At one time early in the war, when the lawless soldiers were passing the strait, every individual fled, and their village was set on fire. The blind man who acts as interpreter and agent for those who stop here to traffic, pointed out the scar of a frightful wound on the head of his son, which he had received from a Turkish scimeter. We gave the little fellow a book, and his father gladly accepted a package of tracts, to sell for his own benefit. A young priest from a neighboring monastery, returned the tracts which we had handed him, and began to dissuade the people from receiving any. The interpreter with more good sense, having listened to extracts from several, loudly proclaimed their excellence, and call-

ed the priest an ignorant fellow. Upon this there arose a boyish scuffle between them, the latter striving to get back those which he had given up. Other Greeks, whom we met on our walk in the fields, had also declined our tracts, doubtless from very natural, and perhaps justifiable apprehensions of their political character. We had many applications afterwards, however, from the villagers, and just as we were leaving, a respectable Greek from the country came to our boat, and earnestly begged a stock for his neighborhood. We promised to send him a supply through the interpreter.

On the Sabbath, Capt. March assembled his men for public worship in the cabin. The exercises were scarcely concluded, when the south wind again sprung up, and before the crews of other vessels, which were sauntering about the shore, could be mustered, we were entering the Sea of Marmora. Thus, though Capt. M. had declined beginning his voyage from Smyrna on the Sabbath, we passed the straits sooner than several vessels which sailed nearly a week before us. Capt. March is only temporarily engaged in the merchant service, as he holds the commission of lieutenant in the British navy. In him and other English and American officers with whom I have met, it is delightful to find evidence that active and consistent piety are not necessarily confined to the fixed sanctuary and to the land. Every evening when the weather permits, it is his custom to read the scriptures and pray with his crew. He also constantly carries a stock of bibles, in different languages, for circulating in the several ports which he visits. Happy will be the day when every vessel shall be thus freighted with the

I arrived here from Smyrna, on the 2d of the present month, after an eleven day's passage of almost summer weather. The distance is reckoned at only four hundred miles by sea, and less than half that in a direct line. It is often passed both by land and water, in four days. Through the friendly attentions of Rev. Mr. Leeves, I have for the present found lodgings in the Frank suburb of Pera. Mr. L. is the Agent of the British and Foreign Bible Society, and acting chaplain to the British embassy.

A thousand objects of interest solicit my attention, but I feel it my duty at present, to devote uninterrupted thought and labor, to the condition and language of the Jews. Providentially, I have been able to secure the best temporary helps for this purpose, which the nature of the case admits. For a teacher, I have obtained one of those Jews who assisted Mr. L. in the translation of the New Testament into Jewish-Spanish.

With the exception of a few flakes of snow, which fell at Smyrna, I have here for the first time, seen any during the present winter. It came to the depth of two or three inches day before yesterday, but is now nearly gone. The fields are charmingly green, and sprinkled over with the beautiful pink and white mountain daisies, which you cultivate in your flower pots. You may often gather a dozen of them without changing your position. We are in about the same latitude with yourself, 41° north, but the winter in Turkey has been uncommonly mild. In consequence of this, it is expected that the plague will rage more than usual the approaching summer. I have not fully decided where I shall go when the hot months set in; perhaps to Smyrna, or to some village a few miles from the city.

Do not however be solicitous about me. When Gen. ——— went forth to the wars, he directed his son W. to learn the 91st Psalm, and repeat it to his mother.

Feb. 20.—A hundred thanks for your letter of Nov. 1st, the first which I have received since I left America.—One of the Roman poets has a sentiment, which I take the liberty of applying in a sense different from the original.

Cælum, non animum mutant, qui trans mare currunt.

“They who cross the ocean, change their sky; not their mind.” I feel this to be true of myself. The Atlantic, the Mediterranean, and now the Marmora, have indeed borne me successively under another part of the firmament, but they have left a brother’s warm affection still reigning in my breast. “*My heart untravel’d, still to thee returns.*” Rest assured, it has only been from conviction of stronger obligation, that I have torn myself away from opportunities of doing something to promote your own and M——’s comfort. It matters but little however, what is the good or ill we experience, or where is the place of our wanderings during our pilgrimage here, if we are so happy as hereafter to reach, with others brought thither by our instrumentality, the place of “lasting rest.”

I suppose it will interest you to learn some particulars of my new situation. My landlady is a widow woman, a Greek Catholic from Tinos, now enjoying Austrian protection. She takes some credit to her family, because they were once in the train of an ambassador, having accompanied the ladies of Lord Elgin’s party to Athens, when he went to gather the marbles of Greece. Since then their nobility have been head

servants to an English merchant in this place, until quite lately they have opened a plain boarding house.

In the morning, by direction of her ladyship, a large dish of coals, previously well burnt in the open air, is sent into my room. This, in a country where there are no chimneys nor fire places, is not an unwelcome article. Sometimes the vessel is earthen, but the more affluent have them of copper. The latter, and perhaps both, are called *manghal*. When it is placed, as I have seen it at Smyrna, under a low table, upon which a counterpane is spread, they together constitute the *tendour*. Around this the company collect, with the lamp, and work or books upon the table, (the latter are not often to be met with in these parts,) and gather the corners of the comfortable about them, for the purpose of warmth.

When the manghal is adjusted, a little table makes its appearance, on which is a cup of coffee and (by way of accommodation to my Frank habits,) a cake of bread, and *kaimac*. This last, obtained by boiling the milk repeatedly, after it has been suffered to cool, is to my taste a good substitute for butter. Indeed, since I have seen the Russian butter lying in the filthy streets of Galata, put up like the Odessa tallow in hogs' hides, I have had no great inclination to taste of butter from any quarter. The coffee, I should have told you, is prepared in a small open cup, and kept hot by being placed on the coals of the manghal.

Shortly after I have taken coffee, my teacher, an Italian Jew, comes and remains with me two or three hours. *Collatzione*, or lunch, succeeds, when the same little table is ushered in, with a bit of lamb, cold tongue or an egg; a round Dutch cheese, an orange, some almonds or a poor apple.

At five o'clock, there are three of us who dine together. My fellow boarders are Mr. B. an English traveller, and a Wallachian merchant. With this latter gentleman I often compare the Latin and Wallachian languages, and find there are so many words in common, that through the medium of those languages only, we could converse on ordinary subjects. This modern Latin, as it might almost be called, owes its origin to the Roman military colonies which were planted in that country.

Our dinner consists of soup; meats, boiled, stewed and roasted; to which succeed preserves or fruit, and coffee. For these accommodations, and they are the cheapest which can be found, I pay a dollar a day. A short time since, the only two other houses, where a Frank could board, charged twice this sum. The great exposedness to the plague, and the habits of the country, discourage boarding houses. Travellers who make much stay, (and this course I find was pursued by Mr. Hartley, an English missionary, who has just left,) take lodgings, and hire a servant to cook for them. In that way I am satisfied I can live more economically, and I am thinking when I know a little more of the languages, to buy some furniture and keep house during the summer. An able bodied man may be hired for from two to four dollars a month, to which he expects to add some perquisites from your table and wardrobe. Our brethren at Malta however, complain bitterly, as you might expect, of the difficulty of obtaining honest servants. Indeed honesty in the Levant is a thing out of the question, and with all their New England character, the missionaries have sustained some serious losses among these knavish people.

Besides the family of the British chaplain, I have also made the acquaintance of Mr. S. an English merchant, on whom I have letters of credit. His lady, who is a native of Constantinople, so far conforms to the usages of the country, that when I call, she does me the honor to present the sweetmeats with her own hand, leaving the servant however to bear the coffee. She smiled, when I said in my still broken Italian, that I should write — how I was received. The original meaning of this almost universal practice, is said to have been, an implied pledge from the fair hand that presents it, that no poison is mingled in the cup. Nor if common report be true, would such a pledge, in every instance, be even now unnecessary. Mr. Wolff, the Jewish missionary, supposed when here that an attempt was made to poison him, in one of the villages of his countrymen. Oriental hospitality might have been expected to revolt at this, but religious prejudices seem to have surpassed in bitterness the other evils of plague and oppression, to which this miserable land is subject.

Feb. 24.—I need not say that the recent destruction of the Janissaries, has greatly changed the state of society here. From Constantinople and its suburbs, at least fifty thousand of these lawless men and their adherents, are said to have been banished or put to death. Instead of the crowds which were formerly met in every street, with their girdles thrust full of pistols, ataghan and scimeter, and ready to insult or rob you, you see none but laborers, females or unarmed soldiers, passing along in quietness. It is said that considerable discontent prevails in different parts of the empire, and it would not be singular if the great increase of

taxes for carrying on the war with the Greeks, should cause some uneasiness. Judging however from the respectable degree of discipline which has been introduced among the many thousands of the new soldiery in the city and its vicinity; and the well known energy of the Sultan and the Seraskier, his principal agent; we may consider the new order of things pretty firmly established. Certain it is that this is very popular with the Franks, whose mouths are filled with praises of Sultan Mahmoud and the Seraskier. The latter officer was known not many years ago, as a common porter in the streets of the city.

The unhappy dissensions among the Greeks continue as violent as ever. It is hoped however, that the Russian ambassador, who has just arrived, will succeed, in conjunction with Mr. Canning, the English ambassador, in obtaining the virtual independence of Greece.

Feb. 26.—For some days past it has been observed that many funerals of soldiers were taking place during the day, and that the number of fresh graves multiplied during the night. In the villages also we heard of several *accidents*, as deaths by the plague are called, and strangers began taking new precautions against this wasting pestilence. At present, however, the alarm appears to be subsiding, but in anticipation of what the warm weather may soon bring, I am casting around for a summer's residence on the Bosphorus, or in the Princes' Islands.

I was walking, not long since, with my fellow boarder, in the cemetery, without Pera, which is the favorite and almost the only promenade. We saw a number of open graves, towards one of which a party of

soldiers were hastily bearing their comrade. We got on the windward side, as a security against infection, and stood behind a cluster of cypresses, to observe the ceremonies of interment. One of the police coming up ordered us away, but the curiosity of my companion being much excited, we only withdrew a short distance in a different direction. Upon this, seeing us still lingering, he took up stones and threw at us. Whether his conduct was owing to the ordinary prejudices of the people, or to any recent command, we could not determine.

CHAPTER X.

CONSTANTINOPLE.

Its situation—Harbor of the Golden Horn—Constantinople proper—Extent—Walls—Royal mosques—Mausoleums—The Atmeidan—The djerid—Other antiquities—Cisterns—Aqueducts, fountains and baths—Bazars—Manufactures—Castle of Seven Towers—Mosque of Ejoub—Seraglio.

Constantinople, March 12, 1827.

You will better understand my situation here, if you suffer me first to refresh your memory, with some general notices of this great Mohammedan capital. Take your globe then, and follow round your own parallel of latitude, until you have counted off nearly one hundred degrees to the east. Or if you prefer to trace my route, you may stretch a line across the Atlantic, of thirty five hundred miles; and thence another of fifteen hundred or two thousand more, through

the Mediterranean and the islands of the Archipelago; the Dardanelles and the sea of Marmora, to where it receives the waters of the Black Sea by the outlet of the Bosphorus, or straits of Constantinople. The Bosphorus, like the straits of the Dardanelles, is to be regarded as a rapid river, rather than a canal as it is usually called. Its breadth varies from one to three miles, and its length is not far from twenty. On the European side, just at the point of opening into the Marmora, an arm or rather *horn* of the strait, extends six or eight miles into the land, curving upon itself towards the Black Sea. Its greatest breadth is about a mile. At its *tip*, two small streams discharge themselves, whose course is nearly parallel with the Bosphorus. Cover this singular body of water with thousands of the gay *kirlangishes* or swallow boats, and cluster around its banks hundreds of richly freighted merchant vessels, and it becomes the celebrated harbor of the *golden horn*.

Constantinople properly so called, is the triangular space, enclosed on two sides by the Marmora and the golden horn, and on the land side by a triple wall and ditch. It is customary however, to include under the same general name, the suburbs of Galata, Pera, Tophana and others, which are contained within the *curve* of the horn, and the Bosphorus. Some also add Scutari, and the suburbs on the Asiatic side of the strait, though the channel is here three miles over.

Confining ourselves then, for the present to Constantinople proper, let us first fix on some localities. Considering the land side as the base of the triangle, we have the castle of the Seven Towers near the angle which it forms with the Marmora, and the mosque of

Ejoub in a suburb just without the walls, at the outer angle which it makes with the harbor side. The Seraglio Point is at the vertex of the triangle. To prepare you for the accuracy of oriental descriptions, the authorities in so plain a matter as the circumference of the city, vary in their estimates, only from *ten to twenty three miles*. If you set it down at *fifteen*, it will not be far from the truth, and in your plan, you may mark the longest side, on the sea, and the least, on the harbor. The two water sides have their walls, with low turrets and gates. Along the Marmora, the turrets and angles often project into the sea. On the harbor side, there is usually a narrow space without, now in part occupied by dwellings. The walls on the land side, like the others, are in a ruinous condition, and their crumbling towers, will soon leave few of the Greek inscriptions to tell us by what "emperor in Jesus Christ," they were built or restored. About midway on this side, is the cannon gate, by which Mahomet entered the city in 1453. Though sober observers might not think of describing this second Rome, as another "seven hilled city," yet like the country around, it is irregular and considerably elevated.

The most prominent objects as you approach, and the most interesting after you have entered, are the royal mosques. St. Sophia, with which we must of course begin, need not detain us long.—It is as well known as St. Paul's in London. Travellers differ in opinion how far they should have joined with the Christian emperor Justinian, who when he had completed this church exclaimed, "I have outdone thee O Solomon." For myself, I cannot say with the queen of Sheba, that it "exceedeth the fame which I heard." The other mosques, which

are chiefly of Turkish origin, and modeled after St. Sophia, bear the names of their founders, as the Suleymanie, the Validea, Sultan Achmet, Sultan Bajazet, Sultan Selim, Sultan Mahomet and the like. You will find most of them surrounded with a large open court, in which are shade trees, fountains and cloisters, for the purposes of ablution. The central part is a high dome, with many smaller domes and minarets around. The white minarets, of which there are four to the royal mosques, are "as high as any of our belfries, and as small about as a ninepin." Near the top is a gallery on the outside, from whence the muezzin proclaims the hour of prayer, towards the four cardinal points.

Though Christians at present, do not obtain access to the interior, you may find in the books of travellers, a minute account of the porphyry, jasper and marble columns, which the ruined cities of Asia Minor, Syria, Egypt and Greece, have furnished for their principal ornament. Near the mosques are the Mausoleums, or sepulchres of the sultans, and other celebrated personages. Here the Koran is often chained to the grave, and visitors spend much time in reading from it, as an act of piety.

After the mosques and mausoleums, let us proceed to visit the antiquities of the Atmeidan. These are the obelisk of Egyptian granite, erected by the emperor Theodosius; the marble pyramid of one of the later Constantines; and the brazen Delphic pillar. The obelisk is fifty feet in height, of a reddish color, and covered with hieroglyphics, which are as fresh as though inscribed but yesterday. The pyramid rises nearly a hundred feet, but being stripped of its bronze covering, looks like the tall chimney of some ruined

dwelling. The part of the brazen column which remains, is composed, as you are aware, of the bodies of three twisted serpents, and is about ten or twelve feet above ground. It supported the golden tripod, which the Greeks after the battle of Platæa found in the camp of Mardonius, and dedicated to Apollo at Delphos. The Atmeidan or ancient Hippodrome, is the open space around these monuments. Formerly it was much frequented, for playing the *djerid*. Military exercises have now taken its place, so that in only a single instance, have I seen an individual engaged in this sport. In the open court before the palace of the vizier, a black grandee was amusing himself with it alone. Putting his horse to his speed, he endeavored to hurl his *djerid*, which is a wooden stick two feet long, with such force, and in such a direction, as to catch it on its rebound. When several engage together, it is thrown with violence at each other.

The other antiquities which a stranger is taken to visit, are the porphyry or burnt column about ninety feet high, erected by Constantine, together with several lesser columns, of a later date. There are also a number of ancient cisterns, the most celebrated of which is that of the Binderik, or thousand and one pillars. In this dark and damp cell, amidst several hundred columns, the twisting of silk is carried on, by a company of clamorous beggars. The other cisterns are wholly neglected, and almost wholly unknown. One of vast extent I once accidentally saw, through the polite invitation of the owner of the house, beneath which it was concealed. I was walking leisurely near the door, when a Turk came out, and, for what purpose we did not at first understand, requested us to

enter. We found the cistern nearly filled with water, but could discover the tops of numerous columns, which we should gladly have explored more at length, had not part of our company gone on in advance. Since then we have not been able to get access to the house.

The aqueduct of Valens, with others which the Turks themselves have erected, furnish the city with water, from the *bents* or artificial reservoirs in Belgrade and its vicinity. Were the city defended with cannon, and capable of enduring a siege from its fortifications and an adequate supply of provisions, it would be easy, by interrupting the aqueducts, to compel its surrender. In case of an attack by land, the struggle for its possession, would in consequence, be decided upon the heights without the walls. On these the Sultan is building most of the barracks, for the accommodation of his new soldiers, which are continually assembling at the capital.

The fountains are very numerous, both in the city and by the way-side, and are an example worthy of imitation in Christian countries. When connected with establishments of dervishes they are furnished with a great number of metal cups, which are kept constantly filled. These are free to every passer by, whether he be the Mussulman, who reads the lines of the Koran in gilded letters above, and blesses the prophet and founder; or the poor *rayah* who curses inwardly, Mahomet and all his followers. In the villages, and by the way-side, a single cup is fastened by a chain to the fountain.

The public baths are likewise an object worthy of notice. You will know them by the low dome, with

numerous openings for the vapor to escape. Nor would you ever forget them, should you once undergo the sweating process, as I did at Smyrna. Here I was cautioned not to enter, through fear of the plague.

The bazars are much larger, and more exclusively devoted to a single article, than those of Smyrna. The first which I enter on crossing the harbor, contains drugs and dye stuffs; others are lined with silks, robes of fur, shoes of different colors, or arms of every kind. Copper vessels are manufactured to a great extent, and I have sometimes passed a hundred shops in succession, where none but Turkish workmen are employed. Indeed the rayahs are prohibited from engaging in most kinds of work in metals. In the be-zestein, there is a splendid, rather than valuable, exhibition of jewelry, of which all the different classes of people are extravagantly fond. Here, as in Smyrna, are numerous khans, for the travelling, and which are sometimes occupied by the resident merchant.

The dwelling houses, I should think, are more slightly constructed than those of that city, and more exposed to fire. The streets are better paved and more cleanly.

The castle of the Seven Towers, which I have mentioned as being near one of the angular points, is, like most things else here, in ruins. Foreign ambassadors have not latterly been honored with a constrained residence within its walls.

The mosque of Ejoub, which is without the other angle, is named from a holy disciple of the prophet, who is revered as the patron of Constantinople. No *giaours* or infidels are permitted to enter, but Ali Bey informs us that the tomb of the disciple, whose remains

were miraculously discovered here, is, in the centre, covered with a rich cloth, and surrounded with a silver balustrade. Water is drawn from a sacred well in silver buckets. It is the place where the Grand Seignior is crowned, or rather *girded*, for in that the ceremony of his entering upon office, chiefly consists.

After the manner of those who have worn the sword from the days when Saul was made king over Israel, the Sultan has taken of the fields "even the best of them, for himself and for his servants." The seraglio, or the Sultan's private quarters, which includes an hundred and fifty acres, occupies the situation of the ancient Byzantium. It forms a lesser triangle at the vertex or angle of the city which projects into the water. You should understand however that this is to be distinguished from the harem, or women's quarters, and includes the mint, barracks for some thousand body guards, and other public buildings. You may judge of the number of its inmates, (some say there are ten thousand,) from the provision made for it in the time of Tournefort, which would compare with that furnished for the household of king Solomon. This was forty thousand cords of wood and forty thousand beeves, besides two hundred muttons daily, one hundred lambs or goats, ten veals, two hundred hens, two hundred pair of pullets and fifty green geese. The principal gate, or *Ottoman Porte*,* is on the land side, near the church of St. Sophia. Foreign ambassadors, when admitted to an audience of the Sultan, pass in by this gate, through several extensive courts quite to the seat of

* A different explanation of this term has been given by Thornton, who supposes that it refers to the Grand Vizier, as the *door* of communication between the Sultan and the rest of mankind.

majesty. If you have the curiosity to enter, you will find Tournefort, Dr. Clarke or Hobhouse, ready to conduct you.

CHAPTER XI.

THE SUBURBS AND VICINITY.

Principal quarters of the Rayahs—Galata—Tophana—Navy yard and prison—Pera—Scutari—The Bosphorus—Buyuk-dere—Valley of sweet waters—Belgrade—Aspect of the surrounding country—Fanar-Bakteshi—Princes' Islands—Population.

Constantinople, March 12, 1827.

CONTINUING our survey of the city, let me now direct your attention to some other localities. The new Armenian quarter is about midway of the Marmora side, near the Yeni, or new gate. The former centre of these people, was, I believe, more in the direction of the castle of the Seven Towers. The Fanar, or principal Greek quarter, is on the harbor side, two thirds of the distance from the Seraglio point. Bal-lat-kui the Jewish quarter, is higher up the harbor than the Fanar. In Chas-kui and its vicinity, directly across the harbor, this people are perhaps still more numerous. They also inhabit several villages on the Bosphorus.

A little within the entrance of the harbor, on the north side over against the Seraglio, is the suburb of Galata. This is the seat of all the foreign commerce. Close by the shore, lie all the larger vessels, often with their bows projecting over the land. The small vessels of the country, discharge their cargoes on the

opposite side, just above the Seraglio. The chain which defended the harbor against the Turkish gallies, when the city was taken from the Greeks in 1453, was stretched across from Galata, to the Seraglio quarter. Mahomet however, possessed himself of it, by drawing his smaller gallies over land from the Bosphorus, behind the hill on which Galata, Pera and Tophana are situated, to the upper part of the golden horn. The wall by which Galata was then defended, still remains, and also the citadel or tower of Anastasius. You ascend this by about an hundred and fifty steps, to a small room at the top. It now serves for a watch tower, from whence the alarm of fire is given by beating a wooden drum. I have entered repeatedly, paying only a few paras for the prospect and a dish of coffee, which the keeper stands ready to prepare. Since the destruction of the Janissaries' tower on the opposite high ground of Constantinople, this affords the best view of the city.

Adjoining Galata on the north, as you begin to ascend the Bosphorus, is Tophana, or the cannon foundry, as it is commonly called. At present however, it is only an arsenal for cannon, the modern foundry being opposite the mosque of Ejoub, on the harbor, above Chas-kui. Between Galata and Chas-kui are the navy yard and Ters-hane, or arsenal. Here the Capudan Pasha or admiral, has his palace, and reigns almost supreme. During the absence of the fleet on service, you may always see here half a dozen ships of the line, no longer sea worthy. Ship-building is carried on here extensively, but the vessels are often launched along the Asiatic coast of the Black Sea, and afterwards floated down the Bosphorus, to be

fitted up at the navy yard. Within the walls of Tershane, is the prison of the bagnio. In this are hundreds of poor wretches confined for trifling offences, or some slight suspicion of the government, and not unfrequently at the *request* of the Jewish President or Armenian and Greek Patriarchs. Prisoners of war are usually shut up here. All the inmates are chained two and two, and employed in the most laborious services. Here, amidst all their sufferings from sickness, stripes and labor by day, our brethren, the Jewish Christians, still continue at midnight, to "pray and sing praises unto God."

On the hill above Tophana and Galata, and forming with them one continuous city, is Pera. A vast Turkish cemetery—one of the favorite walks of the people, occupies the side between it and the navy yard. In Pera, are the palaces of the Foreign Ambassadors, and the dwelling houses of most of the Frank merchants. Here and in Galata, all the Franks reside, with the exception of a few of lesser note in Tophana. An hundred years since, some of the Ambassadors had their palaces in Constantinople, but at present no Frank is suffered to remain there, or out of the curve of the Golden Horn.

Scutari, is the great Asiatic suburb. The population of this, and indeed a great part of the inhabitants of the Frank suburbs, are Turks intermingled with their three great classes of subjects. The strength of the current which sets from the Black Sea into the Marmora, at the rate of several miles an hour, increases the labor of communication between Europe and Asia. As you cross over, you pass a tower on a little island, not far from the Scutari point, which has

been called Leander's tower. It derives its appellation from an oriental story, bearing a slight resemblance to that of the lover of Abydos.

The Bosphorus on both of its sides, and especially the European, is for more than half of its extent, a constant succession, not merely of villages, but of dwellings. Just above Tophana is one of the light and airy summer palaces of the sultan. Others belonging to himself, his relatives and different officers of the court, are interspersed along the shore, among the dusky dwellings of his subjects. As you approach the Black Sea, the white washed castles and batteries take the places of these *kiosks*, and the shores become less populous.

Most of the foreign Ambassadors and merchants, have their summer residences at Buyuk-dere on the European side of the canal, twelve miles or two thirds of the distance from Constantinople to the Black Sea. The Russian ambassador has no palace in Pera, but stops with his chancellor there when he has occasion to be in town. The French and English ambassadors, with several of their respective countrymen, have latterly resided at Therapia, a village on the same side, just below Buyuk-dere.

The banks of the Bosphorus are high, with vineyards and gardens, often rising above the houses. But you want a more glowing pen than mine to describe its lovely scenery; or the surpassing beauty of the wide semi-circular city which seems to embosom you, on approaching its entrance from the Marmora, or the celebrated Turkish cemeteries without Scutari and Constantinople, and the Armenian burying ground on the borders of Pera. My object is to give you merely an outline of the picture, and leave it for others to add its rich and variegated coloring.

Let me then direct you to the valley of the Sweet Waters, and the village of Belgrade with its lakes and forest. These you will find by following up the rivulet which creeps with its sluggish fellow into the head of the harbor. The Sultan has a kiosk at Kiat-hana, in the valley of the Sweet Waters, and Belgrade was a favorite place of summer residence, before Buyuk-dere was built. With these exceptions, the country around Constantinople to a great extent, is exceedingly uninviting. Where there is a cluster of houses, a few acres may be under tillage, but generally, the land is unenclosed, uncultivated, and without inhabitants. The surface is irregular and sometimes billy, presenting to the eye either the naked earth, scattered grass and weeds, or evergreen shrubbery. On the opposite shores of Asia, the hills rise into mountains, but the soil is usually more fertile. After doubling the Scutari point, you pass on the coast, the village of Kaddi-kui, the representative of the ancient Chalcedon, which is truly "the *blind man's* city," in comparison with Byzantium, its finely situated successor. Just beyond is the grove of Fanar-Baktchesi, the favorite resort, alike of Franks, Turks, and Rayahs. In the Marmora farther to the east, and at no great distance, lie scattered the Princes' Islands. These are likewise pleasant summer quarters, frequented more particularly by the Greeks.

Thus much in brief for the city, and now but a word more respecting its inhabitants. I trust we shall by and by be able to determine their numbers with greater certainty, when the census which is now said to be in progress, shall be brought to a close. Till then you must be content with taking the mean of the

different estimates, though I believe this is almost always too high. Including the villages of the Bosphorus, the two extremes which I have found stated, are 300,000 and 1,000,000. I cannot persuade myself that there are more than 5 or 600,000, of which more than half are probably Turks. Of the remainder, 80 or 100,000 may be assigned to the Armenians; 60 or 80,000 to the Greeks; 40 or 50,000 to the Jews; and 6 or 8,000 to the Franks.

CHAPTER XII.

THE PLAGUE AND KINDRED EVILS.

Removal to the Princes' Islands—Singular precaution against the plague—Number of its victims—History—Symptoms—Remedies—Great terror caused by the disease—Different theories respecting contagion—Preventives—Duty of the philanthropist—Filth of the Levant—Vermin—Dogs—Proposed plan for their destruction—Two modes of self-preservation—Fires.

Prinkipos, April 15, 1827.

I have now been a month in these islands, which I find a delightful retreat from the crowd and filth, and dogs and disease, (I wish I could add vermin,) of Constantinople. The crowd however I should have no disposition to shun, were it not for two reasons—ignorance of their languages, and exposure to the plague. Coming to the Mediterranean without the slightest knowledge of any of the spoken languages of the people, it will necessarily be some time before I can converse advantageously on the momentous truths of

the gospel. As for the plague, according to the prevalent opinion of the Christian population, and particularly the Franks and Greeks, it is communicated chiefly by contact with the person and dress of the infected. Hence, it has become a habit in walking the streets, studiously to collect the skirts of one's garment, and to shun the passer-by as though death were in the touch. Sometimes, notwithstanding all the dexterity thus acquired, the robe of a careless Turk will brush against you, and cause no small misgiving at the accident. The older residents endeavor to quiet the fears of strangers, and become somewhat remiss in their precautions, not so much perhaps from a disbelief of their importance, as of their insufficiency. Do what they may, unless they wholly abstain from business, nor even then, can they be sure for an hour, of not having been exposed to the contagion. But let me reduce my remarks on this scourge of the Levant to some order. I can however add little to the statements of books, though I may give the impression more fresh from the minds of the people. The subject is also one of great practical importance to us, in our missionary capacity. Besides using proper precautions to preserve ourselves from danger, it is our duty to be doing something, if possible, to mitigate an evil that involves the comfort, the intellectual and moral improvement, and the lives of so many millions.

First then as to the numbers, which this "besom of destruction" sweeps away. In the single street of Pera, from which I have just removed, one thousand died last year. In 1812, a year indeed which had been without a parallel since 1778, we are informed by Turner, that according to the most authentic accounts,

the whole number of deaths was three hundred and twenty thousand. Now suppose we deduct an hundred thousand for over estimate, and there still remains one out of every three hurried to the grave. This it will be admitted was an uncommon degree of mortality, but in ordinary years of the plague, sixty or eighty thousand deaths occur. From 1783 to 1785, one hundred thousand children and young people died. Why then, you may ask, is not the city left a desert? It would be so, were it not that heavier oppressions compel numbers from the villages to emigrate thither. In Syria,* and the eastern part of Asia Minor, from whence we hear that this pest is now moving forward with giant strides, through city, town and village, towards the capital, many places are more than half depopulated. This too you will find from consulting books of travels, is no unfrequent occurrence. Even at Smyrna, which since that period has been almost entirely free from the disease, between November, 1813, and July, 1814, there died from thirty to sixty thousand. Little notice is taken of it here, until the daily number of deaths exceeds two hundred. When it reaches to a thousand, public prayers, on account of it, are offered up in the mosques.

Egypt, still more than Turkey, has been regarded as the *home* of the plague; but the annual average of deaths in Grand Cairo, is mentioned only at seven thousand, in a population half as great as that of Constantinople. The plague in London, of 1665, numbered sixty eight thousand victims. About half that number

* The American missionaries at Beyroot, were shut up some months in consequence.

died in the years 1603 and 1625, and a few hundreds or thousands annually for several preceding and subsequent years. At Marseilles and in its vicinity, two hundred thousand died in the plague of 1720. In Moscow, to which place it was introduced by the Turkish army, in 1771, seventy thousand died within a few months. At Malta, it caused much alarm, and swept off great numbers, in the year 1813. In the Ionian islands, it prevailed in the years 1815 and 1816. Out of seven hundred that were attacked with it in Corfu, only seventy recovered.*

Though the earlier medical writers are not very explicit in their descriptions, it is probable that the Mediterranean countries have been afflicted with it from time immemorial. The plague at Athens, as described by Thucydides, is thought indeed by some to have been the small pox: others have regarded it as one of the varieties of the true plague. Not a few have been of the opinion that this was the pestilence which walked in darkness as far back as the days of Moses, and the destruction that wasted at noon-day in the time of the Psalmist. It does not occur in the tropics or polar regions, nor often beyond the countries which border on the Mediterranean and its adjacent seas. Indeed the Turkish empire only, seems to have suffered much from its visitations, for many years past.

* During the past and present year, it has made its appearance in several parts both of insular and continental Greece, but was prevented from extending its ravages by shutting up the infected districts. It was troublesome to the Russian army, at Bucharest, in the last campaign, and is said to have recently broken out near Odessa. Constantinople, for the last three years, has almost wholly escaped its attacks.—1829.

But what is this destructive malady? Medical writers, to whom I must refer you for a particular description, would most of them agree in calling it a "typhus fever accompanied with extreme debility," or a "continued fever allied to typhus." Some have spoken of five or six species, and more would admit three varieties—the mild, severe and malignant. In its commencement, the general derangement of the system, is much the same as in ordinary fevers. Cold, nausea, head-ache and delirium, are frequent symptoms. A peculiar muddiness of the eyes is often observed, and a staggering, accompanied with great and sudden prostration of strength is still more characteristic. Seamen with whom I have conversed, have seen the porters of Alexandria falling down dead under their burdens. But what seems to render the plague a specific disease, is the swellings under the arms, and carbuncles or inflamed blotches, on different parts of the body. The occurrence of the former is by no means universal, nor the time of their appearance regular. Usually it is near the beginning of the disorder, and their non-appearance is regarded as an unfavorable symptom. All ages and conditions of people, and every variety of constitution, are subject to its attack. That greater mortality follows it than any other malignant fever, must be evident from the statements already made. Probably a majority of those who are attacked, die within the period of from two to seven days. At the same time as might be expected, its virulence is modified by a variety of causes, and in some of its forms, it is quite a mild disease. In different places and years, and in different periods of the same year, it presents a widely different aspect. Usually in the

later stages of the epidemic, it is much diminished in violence.

As to the mode of treatment which should be pursued, it seems we are little wiser than preceding generations. During the plague in London, each infected house was ordered "to be marked with a red cross of a foot long, in the middle of the door, evident to be seen, and with these usual printed words, *Lord have mercy upon us* to be set close over the same cross, there to continue until the opening of the same house." Scarcely any other direction than this would now be agreed on by physicians, except that the patient should not be thus shut up. Bleeding, even to fainting, has been recommended, and in young and robust constitutions and inflammatory cases, if resorted to quite early, may prove beneficial. Though this is a favorite remedy with all classes here in most other diseases, and is said by authors to be the uniform practice of the Turks, yet I find a strong prejudice against it among the Christian population, both medical men and others. Cases are mentioned of patients who have died under the lancet. The sudorific plan is that which has most partizans, while few, if any, consider it to be hurtful. Mild emetics also, in the early stages, seem to unite the voice of a majority of writers, but purgatives are regarded as dangerous. Little or no benefit has been derived from the cold affusion. Mercury, in its action on the mouth, was faithfully tried in France, without any satisfactory results. There is not time for its specific effects. The cinnabar fumigation might prove beneficial. Ether and laudanum are valuable to allay irritation, but wine and opium are of no use, and bark is seldom retained in the first stages. After

the patient becomes convalescent, camphor, bark and wine, are given with advantage. Local treatment of the swellings, is by some thought important, yet there seems little more encouragement for the surgeon than for the physician. Brandy and *caviar*, (the salted roes of fish, a very common article of food in the Levant,) are used by the Turks, says one traveller, in order to throw out the disease. Vinegar is highly recommended, both as an internal and external remedy. Frictions with olive oil, have been regarded as an infallible cure, but probably are serviceable only as a preventive. As a remedy, they may even prove injurious. Bakers, cooks, smiths, and those whose employments expose them to the heat, have been thought more liable to the pest; while oil men and wine sellers, are said wholly to escape.

After all, the hazard and consequent infrequency of judicious observations, have doubtless left us in much ignorance and mistake. No Christian physician is willing to practice in cases of the plague. When it begins to rage, they do not suffer ordinary patients to enter their doors, but prescribe from an upper window, while the sick man is on the ground below, or perhaps only a servant has come to describe the symptoms. The moment that a patient is suspected of having the plague, he is ordered away, and when it becomes confirmed, he is taken to the Turkish hospital by a set of people, who have for the most part once had the disease. Under such circumstances, with a Turkish physician and a Turkish nurse, it is not singular, if this hospital bears too much resemblance to the "tower of oblivion" on the Bosphorus,—a place from which no one has been known to return. Nothing will give you perhaps so

correct an idea of the dread with which this disease is regarded by the Christians, as the common assertion, which I am persuaded is not exaggeration. "*Not one mother in ten thousand, would knowingly stay with her only son, if attacked with the plague.*" Two instances only, have come to my knowledge, in which individuals have voluntarily, and with impunity, remained by the sick bed of their friends. One was the father-in-law of an English gentleman in Pera, and the other an aged Greek lady in this place. In the first instance, the natural fearlessness of the father, was no doubt a great preservative. In the latter, the mother was careful to avoid all contact with the person or bed of her sick son, and to make a free use of vinegar. He did not however live to reward her maternal kindness, nor, if my memory serves me, the daughter in the previous case. To these praise-worthy examples, I should add that of a Greek priest, who, when the plague prevailed in this island, ten or twelve years since, fell a martyr to his efforts for the welfare of his flock. These remarks are not applicable to the Turks, who you are aware, from their notions of fate, as is usually said, take no more precautions against this, than against any other disease.

A single alarm of plague in a family, even should it not prove fatal, is regarded by the Franks, as equivalent to the loss of almost every article of clothing or furniture within the dwelling. Who would wish, for example, to set foot on a carpet, or put on the richest robe, if death might be the consequence? The haste in which the inhabitants flee, is often times such, that money and other valuables are left behind, to be plundered or greatly damaged, by those who pass about to purify the dwellings.

Whatever theory we adopt respecting its contagious nature, it must be admitted that in its malignant forms, the plague is a disease in a great degree beyond the reach of medicine. Of the British army, in Egypt, more than half died of those who were attacked. Of the French, one in three, some say one in five, only recovered. Hence preventives become more important than remedies, and these will vary according to the views entertained on the question of contagion. The Turks in practice, and some respectable modern physicians, in theory, usually those who have not witnessed the disease, are anti-contagionists. Like other kinds of the typhus, they believe it to originate from vegetable or animal putrefaction. Hence the countries and classes of society which are most exposed to the operation of these causes, will be most liable to its attack. At the time of the great plague in London, this was so strikingly the case, that it was known by the name of "the poor's plague." The common people were miserably lodged, clothed and fed at that time; their houses had only ground floors, and cleanliness was as much a stranger to its streets as it is now to those of the Levant. Marseilles too, in 1720, was akin, in this latter respect to Cairo and Constantinople. In Moscow, but three of the nobility, few of the principal people, and three hundred foreigners died, while for some time the average number of deaths was from eight to twelve hundred daily. There, as is still practised in Constantinople and the East, the clothes of the deceased were worn and their houses occupied at a later period of the epidemic, without inconvenience. It is further alleged, that like other remittents the plague personates all dis-

eases; that it chiefly prevails in the time of the summer putrefaction, and like that is checked by a dry wind, or cold weather; that since Europe has become more cleanly it has been nearly freed from this disease; and that were it contagious, it would like the small pox and kindred diseases, long since have made its way through the world. The hopes of this class, rest on the gradual improvement of the condition of people in the Levant; on more extended experiments by competent physicians; better attendance upon the sick; diminution of the extreme terror with which it is now viewed, and active exertions to remove the local causes of infection, to all which they very justly remark, the contrary theory stands opposed.

On the other hand it is believed that the plague is "in the highest degree contagious," and that it "differs from the typhus in the circumstance of its origin in *specific* contagion." In favor of this view, may be stated the universal belief and quarantine regulations of the Christians, and increasing conformity to these regulations on the part of the wealthier Mahometans in the Levant. A still more weighty argument is drawn from the comparatively small number of deaths among the Franks, by whom the quarantine system is most effectually maintained. As an example of the disproportion, there were but two hundred Aleppines, natives of the Archipelago, and Franks, and of the latter, only twenty five, out of the 320,000 who died at Constantinople. The number of medical men who have fallen victims, in attempts to grapple with this monster, strongly confirm the doctrine of contagion. All the assistant surgeons in the hospital at Moscow, took the disease and eleven out fifteen died; among the French physicians in Egypt, there were eighty deaths.

And though it rages more at some seasons than others, yet it is said, there are none which are exempt from it. Nor is the destroyer confined to the crowded city, but stalks abroad over hill and dale, following the caravan route when he approaches from the east in a wedge form path, continually widening behind. At the same time it is admitted, that it is a contagion modified by its own laws, of which, the following are believed to be some. Its latent period, or interval between exposure and the first symptoms of disease, is from three to six days; it spreads to but a small distance, seldom beyond actual contact, and is propagated by the dead less easily than by the living. It is an ascertained fact, that one may pass in safety through hundreds of half buried corpses, and that they who bury the dead, suffer less than those who attend on the sick. Various substances, such for example as furs, cottons, and woollens, readily receive and retain the contagion for a length of time if secluded from the air. Instances are believed to have occurred, in which the opening of a trunk after an interval of years, has reproduced the disease. Heat, cold, fumigation, moisture, and especially ventilation, are thought to disinfect such articles. A sufficient number of well authenticated instances, prove that the disease may occur a second time, yet it is not common. Out of four thousand four hundred cases at one hospital, twenty eight only were second attacks. Generally too, such have the disorder more mildly. Some who have long been residents in the Levant, assert that people are to be met with, who have suffered from it five or six times, but I do not find this confirmed by medical authorities. Cases of death on a second attack, are on record. It has also been proved by several most philanthropic, yet

unhappy experiments, that the disease may be communicated by inoculation without diminishing its violence. Dr. Whyte in 1801, died in four days after he had inoculated himself. Hence, there is little hope of benefit from this source. It is also generally believed, that moderate heat is most favorable to the developement of the contagion. In Europe, the summer and autumnal months have been those in which it has most uniformly prevailed, while the heat of Egypt checks its progress. Indeed it is said to be a fact, that after the rains cease, and the Turkish government in the latter country, proclaim on St. John's day, (24th June,) the cessation of the plague, that few instances occur. Great and sudden changes also take place in the degree of mortality, in connexion with other changes of weather, yet there seems less certainty in what degree heat and cold, wet and dry, have influence, or in what manner.

Some causes also, it is admitted by the contagionists, predispose the body to receive this, as well as other diseases, and should be carefully avoided. Among such may be mentioned, filth, famine, excess of any kind, and whatever tends to promote debility. Still, the most effectual and almost certain preventive, when it has once entered the place, is, they assert, closing the door against it. This is the course pursued here by the Franks and wealthier Rayahs. The ambassadors' gates are closed on the slightest rumors, and as the mortality increases, one after another of the merchants shuts himself up, until none of the Christians, but those whom necessity constrains, pursue their avocations abroad. On the first alarm, all susceptible articles, such as carpets and table cloths

are removed. Provisions are drawn up by hooks and chains, and passed through water; and letters are fumigated with sulphur. In this way, months are spent, without setting foot abroad, but not without continual apprehensions, lest a thoughtless and impatient servant should violate the rules, or that a cat, or some other furred animal should pass over the walls. In the opinion of the contagionists, the quarantine system, if rigidly enforced, might banish this pest from the earth. To this principally, they ascribe the diminution of it in Europe, and they hail with joy, the prospect that the sanitary regulations of Christendom will by and by, be introduced into Mahometan countries. It has been confidently asserted, that the Sultan was about to make the attempt, and that one of these islands would be selected as the place of the Lazaretto. This might exclude the plague of Alexandria, and perhaps of Trebizonde, but it would be difficult by any system which the Turks are likely for a long time to adopt, to prevent its approach by land. So long too, as no domestic precautions are taken by them, but all crowd as usual to bear the dead to the grave, and the garments of such, are freely sold in the bazars and worn by their friends, there is little prospect of its immediate disappearance. It is believed always to have an existence in the city, or adjacent villages.

But shall the subject be dismissed here, you may ask. Is there no brighter view which can be presented? Must the people, neglected by friends and kindred, continue by thousands to be hurried to their graves? Must the schools be broken up, and a barrier almost insurmountable be put to the progress of knowledge? Must the prospect of speedy and certain death, con-

stantly tend to undermine the little morality which remains? Must the life of the missionary be endangered, or his intercourse with the people entirely cease? Must the expense of living, both in anticipation and during the prevalence of the disease, be greatly enhanced? If it were so, I might say, through all these obstacles, the gospel has already made its triumphant way, and will again, until a greater than Constantine shall extend His sway over this long afflicted land.

There is however, even now a more consoling prospect. By the intermediate theory, which reconciles the contagionists and their opponents, and which on the whole I am disposed to adopt, many of the evils may be mitigated. This supposes the plague to be contagious, and requires that all unnecessary contact with the infected person be avoided. At the same time it holds, that the putrefactive process is another most powerful cause, and that all offending substances should be carefully removed. On this principle, as it appears to me, we are bound to regulate our conduct. I may not be required in case of the prevalence of the plague, to render the same attentions to all others as in ordinary sickness. How far I ought to visit the sick in order to administer relief, or if at all beyond my own household, is a question about which I am not fully settled. A single individual cannot effect every thing, and would most certainly, fall a sacrifice to repeated exposure. But surely I may be shamed by the example of the Turk, from leaving those to suffer more immediately under my care. I may, and ought, according to my ability, to abound in alms—strive to allay the apprehensions of the Christian—promote cleanliness at all times—give attention to general health by pursuing a course

of life neither too abstemious nor too free, and endeavor to excite and maintain, a cheerful reliance upon an over-ruling Providence. If then the providence of God shall cause this dreadful malady to enter my dwelling, it is my purpose to treat the patient, be it myself or another, in many respects as though the disease were undetermined. I am admonished indeed by the result of experiments already made, not to resort to active remedies, but, to promote quietness in every possible way, give great attention to cleanliness and free circulation of air, and in sinking cases, sustain life by a moderate use of wine, ether, opium, volatile alkali and bark. Even on the strongest suppositions of the contagious character of the plague, the selfish principle should bind, at least, the members of a family to each other; to be assured of proper attentions when attacked with it themselves, should make them encounter the hazard of rendering like attentions to others.

On reviewing what I have written, I fear perhaps, I may have left too unfavorable an impression on your mind. What I have stated as fact, is not without reputable authority, yet perhaps, the numbers who are said to perish by the plague, are in most instances exaggerated, and the prospect of recovery from its attacks, may be greater than is represented. Besides, if the angel of death assumes among us a more terrific form, with you, his darts are gilded with a more varied hue, and though they may fall more gently, fall as sure. Life with you is indeed longer than with us, for here, seldom do I cast my eye on the gray haired man. Yet after all, what is the difference of ten or twenty of our fleeting years, provided the great ends of life have

been accomplished. Let not then the shortness and the greater uncertainty of our generations prevent any from coming up to point this dying people, to Him who is "the resurrection and the life."

Perhaps I have wearied you with the details of a subject, in which my smattering of medical knowledge gives me more interest than yourself. The remaining topics will not be peculiarly grateful to either of us. My purpose, however, of showing you what materially affects the comfort of a residence in the East, requires me to mention them. I have alluded to the filth of the city, and I might have spoken of it under the head of *antiquities*, for I presume it dates as far back as the *time of Constantine*. Yet even these Augean streets might be cleansed at a small expense. For a mere pittance, thousands of the poor could be constantly employed as scavengers. By many, as I have already remarked, the evil in question is regarded as the origin of the plague. No one can visit the Levant, however, and retain this opinion. If it were an adequate cause he will feel that the land would have been long since without an inhabitant.

The fleas and other vermin, are a small inconvenience. Some of my friends have ceased to struggle with it, as a hopeless evil; but I cannot yet refrain from a regular morning's effort, to destroy *fifty* or *sixty* from my bed or clothing. Do not think me extravagant in my estimate of the numbers; I have more than once, had mathematical demonstration. But are there no dwellings in a more cleanly state? Yes, two or three houses of Franks; and mine might be so also, were it not that attempts to benefit the people bring me continually in contact with them. These are tri-

fles, however, you will say in view of the great objects before me, and as such I trust I regard them. I mention them, not by way of complaint, but to give you an accurate picture of the state of society here. From the great uniformity between the style of living in the Apostolic times and the present, there is reason to believe, that the slumbers of Paul and other primitive missionaries, were often disturbed by this cause.

May 8.—We have constant reports of changes and improvements going on, under the present enlightened and energetic government. It is just now rumored, that having successfully disposed of the *Janissaries*, the Sultan has undertaken to destroy a more numerous and formidable body—the *canine* corps. Most heartily will the Franks wish him success, for they are particularly incommoded by this hostile race. I never go into town, or think of walking the streets, without a pilgrim's staff of no very peaceful size. If alone, I must then keep constantly looking back, since these lank, hungry, Christian-hating animals come upon you without a single note of warning. Serious accidents to the limbs, are in this way frequently occurring. I have heard of a number of gentlemen, who were confined several weeks, in consequence of being thus bitten. Sometimes a company of three or four will bristle up, and threaten an attack in front. The most effectual way to put such to flight, is by picking up a stone, or even stooping down in pretence. Though they fear this mode of resistance more than any other, their scarred bodies show that the stick has not been withheld. A good natured Turk will occasionally interfere, but in general, they seem to look on with too much indifference, not to say complacency. After all,

I find it more convenient in the streets which I frequent, (I hope you will not consider it anti-American,) to secure myself by *paying tribute*. I borrowed the practice from Mr. L. who on passing a baker's corner, is immediately surrounded by a group of dogs, affectionately yet earnestly reminding him of the conditions of their friendship. Besides giving these their share, he takes a portion of the coarse bread, for such as he may meet in the adjoining districts. You must know that though they have not their particular masters, they appropriate to themselves a certain extent of the street. Like another class of privileged quarrelers, they are also not a little careful to maintain the *balance of power*. Should a stranger dog, trespass on territories not belonging to him, and threaten to become too formidable to those in his vicinity; the weaker party retires upon his neighbors, until they collect sufficient strength to drive back the intruder. Formerly an officer, and I know not but still, was employed in feeding them with flesh, at the public expense. As an act of piety too, provision is often made in the wills of the Turks, for supporting a certain number. So strong is the superstition of the people in their favor, that the Sultan conceals his purpose of destroying them, under the pretence of erecting a hospital, where, it is said they will gradually be taken off by poison*. Providentially very few instances occur of their becoming mad. The whole number of dogs is estimated at forty thousand. In Smyrna, near the residence of the Algerine and other Barbary Consuls, there is a "valley of the

* These expectations have not been realized. The Russians may find a more direct mode of remedying this evil.

son of Hinnom," through which it is dangerous to pass on account of these animals. It has an undesirable effect on one's feelings towards the brute creation, thus to come in contact with the worst of the species.

Not long since, a *fire* broke out in one of the Jewish suburbs of Constantinople, which would have been called extensive in America. Here it excited little interest, except as having a conjectural origin from the adherents of the Janissaries. This too, I need not inform you, is one of the sore evils to which the city is subject. So desolating are its ravages, that old houses are said often to be sold at a higher price than new, as indicating a quarter, in which fires are of less frequent occurrence. The records of a few years will better show you the magnitude of the evil. In 1782, seven or eight thousand dwellings were burnt; in 1784, nearly twelve thousand, and in 1788, the entire destruction of the city was threatened. During the last year there was a most destructive fire, which extended through "from sea to sea." I have walked for miles in this desolate district, amidst ruined mosques, khans, bazars, dwellings and fountains. The Armenians and the Turks were the principal sufferers, but the former are partially clearing away the rubbish, rebuilding their light wooden shops, and storing them with merchandize. It was estimated that an eighth part of the city was destroyed, and on an average, the whole city is burned down and rebuilt, once in twenty years. At the entrance of the Vizier's palace, I have seen a small two-hand engine, and I believe there are a considerable number of this kind in the city. The Janissaries, who were the former firemen, sometimes supplied these with oil instead of water. When they were in earnest to check a fire, they set themselves to pulling

down the adjacent houses. If the owner was sufficiently liberal in his offers for insurance, they seldom failed to preserve his dwelling. On an alarm of fire, the Kehaya Bey, Stamboul Effendi, Reis Effendi, and Grand Vizier immediately make their appearance, and if it continue long, the Sultan comes himself, to encourage the firemen by money and promises. In Galata and Pera, the Franks have begun to build stone houses of late. Under a Christian government the use of stone, might easily become universal. In the country around Constantinople, compact limestone might be quarried to any extent, and the island of Marmora, which is in sight, would furnish an inexhaustible store of more valuable materials.

CHAPTER XIII.

MISCELLANEOUS NOTICES.

Turkish currency—Weights and measures—Summer's employment—Hopeful Armenian youth—Turkish women and Rayahs—Slight illness—Fruits and provisions.

Prinkipos, May 20, 1827.

UNDER the seal I have placed a *para*, which shall serve as an introduction to the money, weights and measures of Turkey. It is of impure silver; less than a half dime as you will see, and scarcely one twelfth of its weight. The Sultan's name is stamped upon it in Turkish characters, as upon the larger coins. Small as is the *para*, (the accent is on the last syllable,) the *asper*, now no longer current, was still smaller; three *aspers* making but one *para*. Forty *paras* are reckoned to the *piastre*, which like the *asper*, no longer cir-

culates in Turkey. When the Sultan wishes to debase, or change the currency, he forbids the circulation of the old. In Greece, the piastre and several heavy silver coins are still common. Spanish dollars, are the most valuable money for the Levant, but foreign gold is current. Almost the only Turkish money now in circulation, besides the para, is of gold. The *fondook* or *dodecaria*, as it is called from the Greek, is the most common coin, and is equivalent to twelve piastres or a Spanish dollar. It is as large as the eighth of a dollar, and is more convenient than silver, for the traveller. There are also, halves and quarters of the same. Occasionally, too, you meet with five, and two and a half piastre pieces, also of gold. *Mahmoudie* is a new coin of the present Sultan. Its value is between two and three dollars. A *purse* is an imaginary value of 500 piastres. The tribute to the government is reckoned by purses. The common mode of carrying small sums is in a fold of the girdle. For counting out paras, every shop-keeper has a board, with its sides secured by a moulding. They tell them off by fives, with great rapidity, and then pour them into your hand from the narrow end which is left open. It is a currency convenient for no other purpose, than to satisfy a throng of beggars, four hundred and eighty, being reckoned to the dollar. Nothing is more variable in form and value than Turkish money, so that new statements are required from every traveller. There is a constant and rapid depreciation in the value of the piastre, and of property in Turkey.*

* Already since the beginning of the Russian war, the *dodecaria* has increased from twelve to fourteen piastres.

The *oke*, is the most common Turkish weight. It is equal to four hundred Turkish drachms, or about two and three quarter pounds avoirdupois. A Turkish drachm is thus not far from nine fifths of an English drachm. Liquids are commonly sold by the *oke*. The principal measure of capacity is the *kilo*, which is nearly equal to the Winchester bushel. The *pic*, which is twenty seven English inches, is the common measure of length. The *hour* is the oriental measure of distance, and is usually estimated at three miles. Of course it varies much with the nature of the road. In Syria not more than two miles and a half should be reckoned to the hour, on account of the greater slowness of a loaded camel. In weights and measures generally, considerable diversity exists in different parts of the empire. All the people of the country begin their computation of time from sunset, when it is twelve o'clock, and again twelve hours afterwards. Hence, the variation in the length of the days causes irregularity in their time pieces, and much inconvenience to foreigners.

June 16.—I am already beginning to feel myself somewhat domesticated among this people of strange languages, and stranger manners. Besides considerable medical practice, my principal employment still continues to be the study of languages. I am also drawing around me a little circle of Greeks and Armenians, who are desirous of reading the Scriptures, and conversing on religious subjects. I wish I could shew you one of the latter, who comes to teach me Turkish, in exchange for the English. He is a lad but fourteen years of age; wears a loose robe of fine olive colored kerseymere; a tunic or close gown of striped gingham,

with a brazen inkstand fastened in its girdle; double slippers of dark morocco, and the *phes*, or red cap with its tassel of blue silk, fitting close to his head. I have seldom seen a sweeter countenance, and when he enters my door, or passes me in the street, he lays his hand on his breast, with the gracefulness of a courtier and the simplicity of a child. I do assure you that the thought of finding access for the gospel among his countrymen, through such a medium, comes over my spirit in times of weariness, as refreshing as the soft dews of an oriental evening.

No doubt you would like a particular introduction to some of the ladies of this country, but I fear you will hardly accept the offer of my weary pen. The Turkish and Armenian women you may recognize by their corpulence; their shawls of gay colors; their yellow or red slippers; and especially by their white handkerchiefs, (not *veils*,) with which the whole head is enveloped, excepting the eyes. Even these at Smyrna are concealed by a bandage of black gauze. If I may form an opinion from what I occasionally see of their features, their reputation for beauty suffers no loss by this practice. Sometimes they are so obliging when you meet them, as to let fall their veils. You can judge for yourself whether these are the fairest specimens of Turkish beauty. Once when walking through the Turkish quarter in Smyrna, some one from the door of a house which we had passed, cried out aloud, "you have seen me; you have seen me." Looking back we discovered a lady still unveiled; but whether she wished to attract our notice, or was disturbed by what she thought a violation of the rules of propriety, we could not be certain. We all concluded

however, if the latter was the motive, her personal charms did not justify so much ado.

I have mentioned the Turkish and Armenian women together, for they have many points of resemblance not only in their style of dress, but in the custom of staining their nails red with the *henna*, smoking, and the like. The former are more secluded than the latter, but yet they are far less so than I had been led to anticipate. You meet them every where in Constantinople, usually in companies of three or four, unattended by a servant. The bazars, in particular, are full of them, and a pleasant morning is as sure to be improved by them in shopping as by the ladies of any country. The practice of concealing their features, one would think must be rather uncomfortable, yet accustomed as they are to it, from an early period, and regarding it as one of the proprieties of life, it ceases in a great degree, doubtless, to be irksome. It is not practised in early childhood, and travellers speak of villages where all the women are unveiled.* It is not the usage, nor would it perhaps be safe, to enter the door of a Turk uninvited. Should you in passing a village, wish to purchase articles of provision not found in the market, you would stand without in the streets and call aloud. A voice through the lattice work of the window, might give you an answer; or a child be sent out with the article wanted.

We often hear it said that females are believed by Mahometans to have no souls nor entrance into

* We hear the present summer that the wives of the Sultan, and other ladies of rank, have appeared in public, dressed entirely after the French fashions. It seems probable that for some time past, a gradual improvement has been taking place in the condition of Turkish women.

heaven. These may be the opinions of the vulgar, and it is true that no definite place is assigned them in Paradise by Mahomet, or in the mosque by his successors. In private they do however, perform their devotions, and as Hobhouse has remarked, the same funeral ceremonies are performed over both sexes, and the following is the language of the Koran. "Whosoever doeth good works, either man or woman, and believeth, shall enter into Paradise." "Believing men and women shall enter into the heavenly Paradise."

It is customary to describe the Turkish women, as having large black eyes; an arched brow, which is increased by painting; and a forehead of dazzling whiteness. This last may be true enough, covered as is the head continually, and such is usually the color of the eye which peeps out through the folds of muslin. I cannot but think, however, that travellers have given exaggerated accounts of their beauty. They are probably more correct in allowing that as great a degree of industry, contentment, conjugal fidelity, and almost as much intelligence are found among them, as among those who *make the sign of the cross*, and kiss the image of the virgin Mary.

There seems to be a fear on the part of some, that such admissions will be discreditable to Christianity. But why should we be deceived by names, and think that because a part of the people are *called* Christian, the condition of females among them is therefore greatly superior to that of their Mahometan sisters. In one respect it is true, (that of polygamy,) there is an odious inferiority on the part of the latter, but take away the term Mahometan, and say, because they believe in one

God and in Christ as one of the prophets of God, that they are Christians. Compare then the daily feelings and daily conduct of *Muhometan* Christians with those of Catholics, Armenians and Greeks. Enquire what are the things which their religion teaches them to perform, and what to shun, and what the principles that influence the conduct of families and neighborhoods towards each other; and I do not say that we shall think more favorably of Mahometanism, but certainly we shall think much less so of Leyantine Christianity.

The Greek ladies here usually walk abroad towards evening, with their heads uncovered. Their hair is done up without a comb, and secured by a wreath of flowers or a riband, with perhaps a single flower entwined. The Greeks, and to a less extent the Catholic Armenians, are almost the only classes accessible to Franks.

The Jewish ladies whom I have seen, are at far less pains to set off their personal charms. Indeed they may rather be regarded as negligent in this respect. Though not possessed of the Greek vivacity, there are countenances among them which are much admired. The belle of Smyrna is a young Jewess. In their houses they are still less attentive to cleanliness. I cannot mention cleanliness here in the midst of what I am daily compelled to witness, without being transported back by contrast to the neat and tidy dwellings which adorn the villages of our happy land. I check in myself, however, any rising of discontent at outward circumstances, remembering that it is not in one respect merely, that the people of this country are the antipodes of ours. Wherever Christianity, "pure and undefiled" does

not exert its elevating, softening, and refining influence upon society, few will be the traits of loveliness, with which woman was adorned in Eden. But where the gospel does renew the heart, there will follow comfort, refinement, purity and peace. The thorns which now infest the path of life, save those which are needful to remind us of a better land, will be removed. The soul that was under the dominion of sinful affections will be advancing towards perfect and endless holiness in the presence of God. By such reflections, I seek to read myself a useful lesson, from all the ten thousand things which I see amiss in house or street, in man or woman, in master or slave.

July 31.—Within the month, I have been confined several days with a fever. It was induced, as I have reason to believe, by too close application to the sick, who crowd the door of my dwelling, and throng around me in my walks. Finding myself beginning to ail, I took my bed and sent for a barber, who you know is the principal surgeon in the east. After loosing a few ounces of blood, I soon found myself relieved. Rev. Mr. Leeves, who frequently favors me with his company, now that his family have gone home to England; was very kind in his inquiries. Nicholas the Greek who prepares my dinner, Panagiotes who teaches me Turkish, and the aged Greek lady of whom I rent my lodgings, have been constant in their attentions. On one occasion, being rather at a loss what treatment to pursue, I had the advice of Dr. Azopardi, a Maltese physician. This gentleman who spends his sabbaths on the island, has very generously co-operated with me in gratuitous attention to the poor. I am now quite well again, having been much benefited by a few days' excursion along the coasts

of Asia, and across the gulf of Nicomedia. At a future time, you may expect some account of this, and of my summer's labors and place of residence.

Aug. 9.—I wish I could sit down this evening by your side and talk of all the marvellous things which I have seen since I left America. "And what have you seen?" you will ask. I have seen the Maltese ploughing with an ox and an ass yoked together; and then what ploughs! A boy would cut a better one from a single crooked stick in any farmer's wood-pile. In this island, they don't plough much, but dig up the ground with a fork, to prepare it for gardens and vineyards. The vines, whose finest clusters, the *sultanas*, we are just beginning to gather, are not suffered to depend upon trees, as in Italy, but are cut off like a stalk of corn, two or three feet from the ground. Twice a year it is necessary to prune away the shoots, that would otherwise vegetate too luxuriantly. The grapes are trodden out with the feet, each household having for this purpose, its own wine press. This is a trough a few feet in dimensions, usually made of stone and mortar, with a small opening for the wine to escape into the vat, by its side. Whoever has "trodden the wine-press alone," will find his outer oriental garments dyed with the juice of the grape, which is usually of a dark red color. Here, as they were in Judea, during the days of our Saviour, bread and wine are the principal sustenance of the people. From this their common use among the Jews, they were doubtless set apart as most significant emblems in the sacrament of the supper. Refreshing and needful as they are to the body, so are grateful, affectionate and comforting thoughts of Christ, to the soul. The

common wines, have about the same strength as the cider of New England. A single bottle costs from twelve to fifteen paras—three cents. It is customary at the inns, and even at ordinary entertainments, to place one by the side of every individual.

The olives whether salted green, or in the riper and black state as the common people use them, soon come to be esteemed as a relish by foreigners. They do not abound in this quarter, but are brought from continental Greece, the Archipelago, and Asia Minor. My lamp is now burning with the oil of the olive, which is cheaper and more agreeable than the tallow of Russia, or the spermaceti oil which is not indeed found here. Our apples are not as good as yours, but our cherries are far superior. My patients from the coast of Asia, have brought some baskets of them, which can hardly be surpassed by those of the neighboring district, whence it is said they were first introduced into Europe. Melons of several different kinds, we have in abundance, and most of your garden vegetables. Among them are tomatas, cauliflowers ocras, and a fine species of gourd; but potatoes are brought in foreign vessels to Constantinople and Smyrna.

Mutton is the principal meat, and when it is not goat, is of a good quality. A fat sheep will sell for two or three dollars. The number of Protestants on this island is so small, that we are often compelled to fast with our Greek and Catholic neighbours. We may share however with them in the fine fish that abound near the islands. Some of the medals of Byzantium have a tunny fish upon one side. Cheese from goat's milk is not highly prized, nor are kaimac or

butter much used here. It is several months since I have eaten any. Cow's milk is scarce on these hilly and rocky islands. *Yaourt*, or milk soured in a particular manner, is one of the most common, and is regarded by the people as one of the most grateful and healthful luxuries. You may see at evening on the *marina*, (our whole town is built along the shore,) numbers of small brown earthen dishes in which it is exposed for sale. The price is from thirty to sixty paras, exclusive of the vessel which is exchanged from day to day. Our bread which is made from Russian wheat is good. Some of the people use barley bread. Indian corn is grown in the country, but I do not see it eaten by the people. *Pilaf* or soup begins the daily meal. The rice for the former comes from Egypt. Olive oil and lemons are seldom absent from the table. Should the lemons fail, the Turks would almost rise in rebellion. There is no *molasses* here, but *petmes*, a syrup prepared from grapes, is a partial substitute. Tea is only the luxury of Franks. Coffee closes the meal of every one, from the Sultan to his meanest slave. An ass is the only beast used for riding. One may be purchased for fifteen or twenty dollars. Horses and camels, particularly the first, are most common in this part of Asia Minor.

About half the children in Prinkipos are able to read a little. I can now talk with them in Greek as well as with the Catholic children in Italian. A good deal is said about a war with the English, but I rather think the storm will blow over.

CHAPTER XIV.

RESIDENCE AT THE PRINCES' ISLANDS.

Situation—Desolate islets—Mineral and vegetable productions—

A widowed family—Permanent and occasional residents—Inter-
course with the city—Monasteries—Their secular character
—Property—Ecclesiastical prison—Superstitious resort of the
sick—Brutal conduct of an Hegumenos—A benevolent monk—
Churches—Agiasmas—Priests.

Syra, Dec. 1827.

THE *Princes' Islands*, of which I promised you a more particular account, are situated in the sea of Marmora, at the distance of twelve and twenty miles, south east from Constantinople. The channel between them and the coast of Asia, varies from three to six miles, and is the ordinary passage for vessels to the gulf of Is-nik-mid—the ancient Nicomedia.

The four principal islands, and the only ones now inhabited, are Prinkipos, Chalke, Antigone and Protos. These are separated from each other, for the most part only by narrow channels. Their relative extent as well as distance from Constantinople, is in the order of their names; Prinkipos being ten or twelve miles in circumference, and Protos scarcely half as much. The latter derives its name from its position, being the *first* as you approach from the city.

Oxeia and Plateia, so called from their *narrow* and *broad* forms, are at a considerable distance to the north west of the group. On these, and several of the other islets and the larger islands, are ruins, probably of the time of the Greek emperors, Myriads of gulls

and other sea fowls have taken possession of them, and by their clamors and fearlessness, forcibly remind one of the neighboring country of the harpies. I once landed here with a company, which amused themselves with catching some dozens of their young. The noise of the thousands just over our heads was such, that we could with difficulty hear each other's voices. A shower of feathers constantly descended from birds, which but seldom were roused on the wing, while the ground beneath, was covered like a poultry yard. Their unwonted tameness, added to the tall and rank weeds with which foundations of dwellings, fountains and fortresses are overspread, give an air of indescribable desolation to these solitary islets.

All the islands exhibit the same general aspect, rising gradually from the sea, to the height of from one to four hundred feet, and having little or no plane surface. The summits, and indeed the greater part even of the larger islands, is uncultivated, and where not rocky, extensively covered with low evergreens. Of these, the principal are the pine, the juniper, and the arbutus or strawberry tree. The soil is argillaceous, and strongly impregnated and colored red with iron. Clays resembling the cimolite, or fullers' earth, form the basis of the islands at the level of the sea; on this rest beds of argillaceous iron ore; while the upper strata are of naked quartz rock. Copper ore is also found in small quantities.

On the lower grounds are some fine gardens, and wheat was extensively cultivated ten or twelve years since. Latterly, however, the vine has become the chief object of culture, for which the sunny hills are well adapted. Besides wine and grapes for home con-

sumption, a considerable quantity of both are sent to Constantinople.

My own summer residence was "in the midst of a vineyard in a very fruitful hill." It belonged to a Greek family, which formerly had the care of training the female children of the Seraglio. Here, without the presence of a single male Turk, they were taught chiefly music and dancing. Some offence given to the Sultan by a friend of the family, cost the father and two oldest sons their heads. The lone females still enjoy the friendship of their former pupils, and receive occasional presents from them, in return for the fruits of the island. After the death of their husbands, their dwellings were plundered as usual, of every thing valuable. At present, their scanty support is derived from the rent of their houses, and the income of a vineyard. They have little intercourse with any people of the village, save their worthy priest, and exhibit (the young women particularly,) the deepest marks of corroding grief and disappointed pride. "On the side of oppressors is power," but a day of retribution will come.

In Antigone are fifty or sixty houses, and one hundred and fifty or two hundred in Chalke and Prinkipos, respectively. These all, with very few exceptions, belong to the Greeks, and are clustered together at the principal landing place in each island. During the summer months, they are crowded with some additional thousands of Greeks, Franks and Armenians, who are glad of the smallest shelter from the heat and plague of the city. Occasionally some of the foreign ambassadors spend a few months early in the summer at Chalke. Only the Austrian ambassador has been

there the present year. Prinkipos would perhaps be thought as pleasant a residence, but there are no houses here so large as those which the wealthy Greeks of the Phanar, have built on the former island. Heretofore no Turk has resided in the islands, except individual agents of the Aga of Charlatami, to whose jurisdiction they belong. In years when like the present, the plague is not too rife at Constantinople, numbers of light four oared boats, ply daily between the islands and the capital. The usual time of going from Prinkipos, (the most distant,) is from two to three hours. The principal profits of the boatmen are derived from the transportation of passengers, who pay in ordinary circumstances but two or three piastres. More is however expected from Franks, and variations of weather, feast days, and like causes, often greatly increase the price. The boatmen profit also by executing various commissions for the wealthier residents, such as conveying letters and making purchases.

On approaching the islands, the most prominent and beautiful objects which meet the eye, are the Greek monasteries. Of these there is one in Protos, (which has no other dwellings,) two in Antigone, and three in both Chalke and Prinkipos. They occupy generally the most commanding, and always the finest situations, having succeeded here probably as elsewhere, to the idol temples of antiquity. Like the same temples, they are dedicated to some patron saint, after whom they are called, as St. George, St. Nicholas, or St. Elias. On entering the chapel, the picture of the saint presents itself in a conspicuous place, to receive little short of the idolatrous worship which was paid to the images of Jupiter and Apollo.

The buildings are usually enclosed within high square walls of stone. In the centre is a large uncovered area, several rods in extent, and around the sides halls for the monks, the chapel and necessary offices. During the summer they are tenanted by many families from the city, and at all times have a considerable number of *caloyers* and *caloyeras*,—devotees of both sexes, permanently attached to the establishment. In these and the other monasteries near Constantinople, there are usually not more than two or three priests, and as the caloyers are employed in manual labors, they have much more the character of ordinary hamlets, than the monastic institutions of the Catholics, or those of the Greeks on Mount Athos, or at Megaspelaion and a few other places in Greece. Some of them own considerable property, mostly in lands, which is generally held by a very ancient tenure. An extensive tract that had been in possession of the monastery of St. George almost time out of mind, has lately been reclaimed by the Turks and sold to the Armenians. The account which the monks give of it, is, that one of the early Sultans returning from his wars, stopped near their convent, and was so well pleased with his entertainment, that he made a verbal gift of all the territory around where he was seated. Of course, when called on, they had no written instrument to prove their claim. It is said however that through the general synod and patriarch of the Greek church, they are endeavoring to obtain a reversal of the late decision. Another field in sight of my lodgings, came into the possession of the monastery of Christ, fifteen or twenty years since, in the following manner. A Greek lady, whose daughter was dangerously sick,

made a vow to devote this land to the monastery, in case of the recovery of the child. She afterwards very religiously fulfilled her engagement, but her less scrupulous children are said now to be disputing the title of the convent.

The income derived from the pasturage of goats, fruits, festivals, and alms, enables the Hegumenos, or chief monk, to pay his stipulated tribute to the patriarch or bishop, on whom his convent is dependent. That of St. George in Prinkipos, is however, rent free, on condition of receiving all the insane and disorderly persons, whom the patriarch of Constantinople wishes to send thither. It may be considered in the light of an ecclesiastical prison, as the insane are not sent so much for medical, as spiritual aid. The sacredness of the place, with the assistance of the rod, is expected to drive away the evil spirits, with which they are supposed to be possessed. All manner of diseases is believed by the people, to find a cure in the same place. I once had a long argument with an elderly Greek woman on this subject. She was persuaded, that a poor blind girl would surely be healed, had she the means of remaining long enough by the door of its sanctuary. At length, to settle the question, I offered to pay the board of the unfortunate, for as many weeks as was beforehand thought necessary, provided she would make a written engagement to refund the money in case of failure. Though unwilling to do this, it was evident she was far from being satisfied, that under favorable circumstances, the eyes of the blind might not be opened. It is not at all surprising that the people should continue to flock to St. George to be healed of their maladies. The seclusion and quiet

which reign here on this highest summit of the island; the pure air and varied and beautiful scenery around, were there proper attention to diet and kinder treatment generally, would doubtless effect more cures, than are now supposed to be miraculously performed.

Just before I left Constantinople, a female devotee from this monastery, who had embraced the Mahometan faith and married an Imam, or priest, brought very serious charges against the Hegumenos. In consequence of this, and notwithstanding the milder treatment which is now pursued towards the Greeks, he and his principal servant were hand-cuffed, and taken over to the city. I should have felt more regret at seeing a reverend priest thus led in chains, had I not been a previous witness of his harsh and brutal conduct towards one of his prisoners. It was at the neighboring monastery of St. Nicholas, which is also under his direction, and the subject of it was a grey headed priest older than himself. Different statements were made about the cause of his confinement; some said it was pretended insanity, in order, by appealing to the prejudices of the Turks, to secure him from threatened death. I afterwards heard him complain of dejection of mind, and enquire of me as a medical man, whether I could prescribe any thing for his relief. Be the state of his mind, however, what it may, the conduct of the superior was altogether unjustifiable. I had been on a visit to the different monasteries, for the distribution of tracts. In my progress homeward, I stopped also at St. Nicholas, and stood conversing with this pretended maniac. I was then ignorant of his situation, but was struck at hearing him speak in very correct Italian, after having first addressed me in French.

His conversation evinced more intelligence and good sense, than belonged to the whole establishment of his stupid keepers. At this moment, the Hegumenos came running down the hill, and seizing him by the beard, wrenched it with violence and gave him several severe blows about his head. The poor unfortunate prisoner, who seemed not to be violating any rules of the convent, received the blows with the utmost meekness, as one who knew from experience that resistance would be in vain, and walked away to his cell. I must confess, that I felt so indignant at this outrage, of which a Turk would have been ashamed, that I hesitated accepting the invitation of the two superiors, to enter and take a dish of coffee. Not knowing however all the reasons of this conduct, nor being able at that time to make enquiry or remonstrance in Greek, I thought it best to suppress my feelings, and not give offence to those who had it in their power to thwart my plans. I afterwards learned that the Hegumenos was regarded by the people of the village as an unfeeling tyrant, and a fit agent to execute the often unworthy orders of the patriarch. In the case first mentioned, he was probably not guilty of cruelty to the extent with which he was charged, and it was thought probable he would be set at liberty.

The Hegumenos of Christos, or the monastery of Christ, which is nearest the village of Prinkipos, was a very different man. It belongs together with one at Chalke, to the Patriarch of Jerusalem. Had it not been for exciting suspicions against him, I should frequently have called on this benevolent old priest. On one occasion when I visited him, I found him engaged in reading a classic author. His bright eyed nephew,

whom he sent to the village school, carried a copy of Xenophon, in which he had neatly written out and inserted the parts that were wanting from much use. At another time, I found him engaged in the evening services of his chapel, with no other hearers than his sister and niece. I know not if ever I have felt so much of a spirit of devotion excited in a Greek church, as on this occasion. The first shadows of the evening had begun to darken around, when I entered unperceived. The usual tapers had been lighted, and the most perfect silence prevailed, except as interrupted by the trembling voice of the old man, and the soft yet clear tones of the child. Surely, thought I, from the breast of that way-worn pilgrim, may ascend the incense which shall be acceptable to Him who will be worshipped in "spirit and in truth."

The libraries of these different monasteries, have been pretty thoroughly examined, since Prof. Carlyle made his literary visit to Constantinople, about the beginning of the present century. Probably they contain at the present time little that is valuable. Strangers on visiting the convents, are treated with coffee, sweet-meats, and too often with brandy. For these, as is very proper, payment is expected. Some friends of mine, who were ignorant of this custom, were reminded by a child sent after them, of the paras which were due. On occasion of many of the festivals, they approach still more nearly to the character of common inns. Not a few in the Ionian islands have been wholly converted into such, by the British government.

In the village of Prinkipos, there are two regular places of public worship, and many chapels which are visited only on particular saints' days. To these

should be added the numerous *agiasmas*, or holy places, which are all designated by the name of some patron saint. In Prinkipos, most of the *agiasmas* are little grottos on the shore, sometimes containing fountains or reservoirs of water. There are also rude pictures of the saints suspended in the grottos, before which the sick light their tapers, but their chief expectation of a cure is from drinking or bathing in the sacred fountain. I learned of no division of the people into parishes, either by territorial limits, or voluntary association. Every one attended which of the two churches he chose, usually that which was nearest.

According to the Greek usage, each church has the services of two priests, a principal and assistant, who purchase their situation yearly, of the Bishop of Chalcedon. This bishop, who is one of the council of twelve that elect the Patriarch, has his residence at Coos-conjux on the Asiatic shore of the Bosphorus. He has under his jurisdiction the Princes' Islands, Scutari, and an extensive district around the ancient Chalcedon. The priests derive their revenue from the voluntary offerings of the people, as well as from fixed sums for baptisms, marriages, and burials. They are careful likewise to turn their numerous feast days to a good account, and on these occasions are very ingenious in their devices, for collecting paras, by sprinkling with holy water, carrying round pictures of the saints, selling relics and the like. Besides the parochial clergy, several others were occasionally resident in the island during the summer. Some of them were under sentence of banishment for habits of intemperance, and even grosser vices. Others had quar-

reled with their superiors, or become objects of their jealousy. One of these was the Proto-Singulos, or Secretary of the last exiled patriarch. Having the advantage of a good personal appearance, (the only qualification which my shrewd young Greek could discover,) he succeeded before the summer was past, in making so much interest with the principal Greek ladies of the Phanar, as to secure a Bishopric in Macedonia. I was ashamed of the servility with which the most respectable ladies gathered round and kissed the hand of this painted block, and saluted him with the usual title of *ὁ δεσπότης*—master.

When I first became acquainted with the priests, I was disposed to view them in a favorable light, and there are a few for whom I still feel respect. The head priest of the principal church in Prinkipos, is truly a worthy man, and though I fear not experimentally acquainted with the gospel, yet so far as could be expected of such an one, discharging the pastoral duties of visiting the sick, reproving the disorderly, and comforting the sorrowful. In general, however, they are said by those who have had better opportunities than myself for understanding their character, to be a compound of ignorance, self conceit, gluttony, or avarice. One of the four priests of the island, I have seen reeling about the streets from intoxication, in consequence of which he was removed to a less public situation in the island of Antigone. Two others had the reputation of excessive drinking, and were always studious to be found at the frequent feasts of their parishioners. At the request of one of them, who was perhaps aspiring to a bishopric, I presented him some Italian books. I soon found, however,

that it was necessary to give a negative to pretty broad hints, that this or the other article would be an acceptable present.

CHAPTER XV.

RESIDENCE AT THE PRINCES' ISLANDS.

Government of the islands—Arrival of a Turkish regiment—Uneasiness of the inhabitants—Good conduct of the soldiers—Schools in Prinkipos—Efforts for the instruction of youth—Distribution of Greek tracts—Eagerness of the people to obtain them—Publicity of distribution—Results.

Syra, Dec. 1827.

THE Princes' Islands are under the government of the Aga of Chartalami, a village on the continent nearly opposite. They have long been a privileged retreat to the Greeks, not having had until lately, a single resident Turk, and still being indulged with subordinate governors of their own nation. All considerable offences, however, come before the Aga, whose secretaries remain in each of the islands, to examine and give the local passports, without which, no one is permitted to land or depart.

During the present summer, nearly a thousand of the new Turkish soldiers have been quartered in one of the monasteries of Prinkipos. The arrival of this body of men, excited at first scarcely less uneasiness, than that of an invading army. Lamentations were heard in every family that their ancient rights were invaded. Their pleasant and almost sacred island, they

said, would now become so common, that no longer would the Franks, and the more wealthy of their own countrymen, make this the scene of their pleasures, and consequent lavish expenditure of their money. After a while, however, they began to find that the residence of a thousand Turks, brought with it pecuniary advantages of its own; and they contrived before the summer was past, to make their shops and their gardens so inviting as to glean most of the monthly pay of the soldiers. A Greek apothecary among others, took advantage of the strong inclination of several hundreds of their sick, to make use of a variety of simples, nicely mingled and colored. In return, when the commander wished any work to be performed on his parade ground, he would send a file of men and press a sufficient number of Greeks, to labor without any compensation. During the whole time of their residence, the chapel of the convent was accessible to the monks, and they were only advised by the *bim-bashi*, or colonel, to remove the picture of St. Nicholas from a public place, lest it should be treated with rudeness by some thoughtless soldier. These new recruits, mostly boys of twelve and fifteen years of age, were nearly all in a course of training for musicians of the different regiments. It was amusing to see the child-like interest with which, after they were dismissed from parade, one busied himself with his drum; another with his fife; a third mustered a few volunteers to march under his orders, and a fourth ran down to the fountain to perform his ablutions, and under the canopy of heaven, to offer his evening prayers. I never witnessed but one slight act of violence on the part of the soldiers towards the citizens, and the latter, I am

persuaded, were exposed to fewer insults, than are ordinarily experienced from the vicinity of regular soldiers. Once or twice during the summer, several officers of distinction, and among others the Seraskier and his suite, came over to review the troops. On this occasion, the inhabitants vied with each other in their expressions of loyalty, by rejoicings, illuminations, and half voluntary contributions for the private purse of his excellency. The Sultan did not, according to expectation, favor the people with a visit.*

On my arrival at Prinkipos, I was rejoiced to find four or five Greek schools in regular operation. Two of them were kept, as usual, by the assistant priests and supported from the funds of the respective churches. The principal object of these parochial schools, is to train up choirs for chanting the church service. They have with all their imperfections, proved a blessing to the Greeks, and perhaps much of the light now dawning on their national horizon, may have been kindled at these village fires. Besides those under the patronage of the church, there is also one for teaching the ancient classics. Such were formerly called *Hellenic* schools, but the term *Romaic* as applied to the modern language, is no longer agreeable to the people: *ancient* and *modern* Hellenic, or Greek, are the designations which they prefer. The school in Prinkipos had one of the accompaniments, which have

* A company of Greek boys, pleased with the novel sight of military parade, once or twice shouldered their sticks, and began to play the soldier. Their friends were sadly frightened, lest some serious punishment should be inflicted on the children, or grievous exaction light upon them.

been thought essential to the perfection of a grammar school—that of the rod; and the master was accused of using it too freely. On the whole, I thought him a worthy man, and a respectable teacher. Most of the pupils studied a small volume of selections from both poets and prose writers; the master being as usual the living and only lexicon. Some smaller schools are kept by females, in which girls are taught sewing, and both boys and girls learned the alphabet and the more common prayers.

Soon after my arrival I visited the schools, and left presents of tracts, and of the few school books which had been prepared at Malta. I found the system of teaching in them all to be very imperfect, and that not half the children of the island could on account of the poverty or indifference of their parents, avail themselves of these advantages. Much however as I wished to be doing something for the instruction of the youth, I was aware that at so critical a time as the present, and in sight of the Sultan's palace, it was a delicate matter to intermeddle with the subject of education. Still I was desirous of feeling the public pulse, and of ascertaining how far such interference would be tolerated. Unqualified as were both of the clerical masters, I thought it would be risking too much, to begin in opposition to them. Accordingly, after consulting with my English friends, I proposed to one of them that he should receive into his school all the poor female children of the island, on such terms as we should agree. It was evident from the struggle manifest in his feelings during some days' deliberation, that he wanted the pay, but after much deliberation, he wrote me a note declining the offer, and assigning

as a reason "*they had no such custom.*" The note which is mislaid, is worthy of being copied entire, together with its signature, *ιερομόναχος*—*sacred monk*. It is an accurate picture of society in these countries. They have no such custom as educating females, but they *have* the custom of supporting a herd of idle, ignorant and worthless, sacred monks.

Unwilling to be deterred by what might have originated more in jealousy of the Protestants, than fear of exciting the suspicions of the Turks, I engaged a Greek lady who already had a few pupils, to take a number of others under her instruction. The master of the Hellenic school accepted a like offer that was made to him, provided the matter was kept secret. He himself undertook to select the most deserving children, always sending me their names for approval. Other female teachers came forward from time to time to solicit pupils, so that before my departure more than fifty children, mostly girls, were enjoying the benefits of gratuitous instruction. The schools of course, thus became a matter of notoriety both to Turks and Greeks, but I never heard of any complaint being made respecting them from any quarter.

The whole expenses incurred for tuition and books was something more than fifty dollars, and though the improvement of the children was not so great as could have been wished, still, I trust some little impulse has been given to the cause of education in the island. Besides I have hoped that if so much success was attendant on the first experiment, greater things might be expected at a subsequent effort.

The distribution of Greek tracts, I began on my first passage to the islands. Upon handing a few to my fellow passengers and the boatmen near me, the oth-

ers at once let go their oars, and gathered around. So great was their curiosity that the boat was left for some minutes to the guidance of the waves, while they were busied in reading these new books in their own language. Soon after my arrival, I sent a few as specimens to the priests and principal persons in the island, and gave others to the children near my lodgings. Immediately after, my doors were crowded with persons of all classes, begging tracts, and for some weeks when I went abroad I was followed by groups of children, crying out in the Turkish style of address, *τζελιβι, τζελιβι, ένα φυλλάδα, ένα φυλλάδα*—"Sir, Sir, a little book, a little book." I made it a rule to give but one tract to each of the children, though I afterwards added a second towards the close of my stay. Still, so great was their eagerness to increase their stock, that numbers did not hesitate to deny having already received their quota. Scarcely a day passed in which my Greek attendant Nicholas, who served in a variety of capacities, as clerk, interpreter, and cook, did not detect them in attempts at deception. In one instance, several lads after having been refused tracts, climbed into my window and stole some valuable Spanish books, but their comrades hastened to inform me, and the people talked of having them bastinadoed, if I had not forgiven them. I visited also the other islands, and made in them a less extensive distribution. Many persons too from the continent and some from a great distance, came to beg for the "little books." At Tavla, a Greek suburb or village near Pera, my approach with tracts literally caused "the lame man to leap as an hart." A poor man with a wooden leg, on seeing them in our hands came hobbling after us with such manifest hazard of a fall, that we stopped to grati

fy him. This was the signal for a multitude of boys and young men to gather around, and I found no way of escaping from their importunity, but by leaving a few with my companion, while I hastened forward with the residue to the school for which they were intended.

I also sold a number of copies of the New Testament, which I had received from the depository of the Rev. Mr. Leeves. Of the degree of publicity with which these books were circulated, the following will serve as an example. On the feast of St. George, thousands of Greeks from Constantinople and the coasts of Asia, have been in the habit of assembling for merrymaking at the monastery of that name in Prinkipos. Upon this occasion, I employed a young Greek to expose them for sale during several successive days, in the presence of the Turkish authorities, and of the multitude. One of the Turkish officers passing by, took up some of the books, and seeing they were Greek, or Turkish in Greek characters, laid them down without any remark. In general, there was little disposition among the people to *purchase*, so devoted were they to their dancing and wine. I could have given away thousands to eager recipients, but I had begun to doubt the expediency of this indiscriminate distribution, even among those who could read. There were however, some pleasing instances of sales effected—one of a little boy which deserves to be recorded. He was a thoughtful and intelligent child, who had come a long distance as he told me, from the interior of Bithynia. While the youths were engaged in the revel and dance, and the children were expending their money for toys and fruit, he withdrew, and sat on the rocks eying the bright covered books. After purcha-

sing a tract for three of his four paras, he continued reading it for some time, until he became so eager to obtain a second, that he offered to give a part of his dress in payment. Of course, we did not suffer so liberal a spirit to go unrewarded.

If these statements were to end here, as those of an itinerant missionary necessarily must, they would leave a wrong impression on the mind. I am sorry to add that subsequent observation greatly lowered my estimation of this extreme eagerness to receive books. Many of those who could read fluently, were content with a hasty, and oftentimes only a partial perusal. A book they seemed to regard as something to be *kept*, not to be read. In the family of a deceased priest who had formerly resided in the Archipelago, I met with a copy of the modern Greek testament, printed at the Canstein press in Halle. It had been in their possession many years, carefully preserved as a relic, but never opened. Still, there were instances not a few which came to my knowledge, of a happier character. A merchant who was formerly deputy governor of Prinkipos, but had been set aside for some quarrel with his Turkish superior, I always found reading when I passed his shop, until the contents of the books were almost committed to memory. An elderly Greek lady, since deceased, sent her servant for copies of all my tracts, with a polite request that I would call on her. She devoted much of her time to the perusal of them, and I have found her affected to tears, while reading some of these simple narratives. Mr. Leeves and Mr. Hartly who visited her, thought her mind open to conviction. Many of the children, on condition of receiving a new book, would give a very tolerable account of

those already in their hands. Where not fully read, they are in general carefully preserved, and will, it is to be hoped, rehearse hereafter to others, the short but weighty message, which they are intended to convey.

CHAPTER XVI.

RESIDENCE AT THE PRINCES' ISLANDS.

Accidental introduction to medical practice—Prevalence of disease—Affecting instance of superstition—Unfeeling physician—Importunity of friends—Vaccination—Advantages and disadvantages of uniting the medical with the missionary character—Hermits and ascetics—State of Morals—Concluding remarks.

Syra, Dec. 1827.

AN accident which happened to the nephew of the respectable priest whom I have already mentioned, and which called for an unusual rather than difficult surgical operation, was the occasion of giving an important direction to my summer's employments.* In the midst of the confusion and alarm which prevailed, I offered in the absence of a surgeon to render the best assistance in my power. The means employed having proved successful, I was thereupon urged to visit several sick Armenian and Greek families.

* The event in question as it brought me into a more intimate connexion with the Greeks than I had intended, may perhaps affect my whole missionary career. If so, it will afford another illustration of that truth, "The lot is cast into the lap, but the whole ordering thereof, is of the Lord."

Though I disclaimed any other than a very limited acquaintance with medical science, my opinion was earnestly intreated, and given in some cases, perhaps with advantage. The truth was, the medical professors of my Alma Mater, on learning my plans of missionary life had very generously afforded me every facility for pursuing the studies of their department. I had also improved the opportunity while voyaging with my missionary brother, of profiting by his superior knowledge of medicine, and I was furnished with a few valuable medical books. My fame in consequence of these first essays, soon became noised abroad through all the region round about. In Constantinople and vicinity, though happily there has been this year very little of the plague, there was notwithstanding an unusual degree of sickness. It is perhaps a moderate estimate to say, that one third of the population were ailing. Of course there was much suffering among the poorer classes, and it was difficult for others to obtain medical aid. The Frank physicians at Constantinople, of whom there are several, were as usual too closely occupied to visit the islands. Under these circumstances I gradually yielded to the solicitations of the people, and for several successive months, medical practice and the necessary preparatory study became a prominent part of my employment. When I arose in the morning or returned from a walk during the day, my room was often crowded with patients, and for many days in succession I have administered to twenty or thirty. The prevailing fever being for the most part of a mild type, readily yielded to the course of treatment which I adopted. Many chronic cases also which owed their

chief aggravations to the want of a little medical aid, were greatly benefited by diet, exercise, and the like simple remedies.

So much more rapid was the recovery of my patients than those under the patronage of *St. George*, that one after another gradually stole away from the monastery and crept down the hill to my door. At length the superior of the convent sent his head servant with a respectful request that I would visit the unfortunate within the walls of his sanctuary. Being desirous of conciliating the saint, I took my usual supply of tracts, and climbed up the hill to unite my exertions with his. There still were instances however in which the superstitions of the people, were attended with unhappy consequences. The following is an example in illustration. An infant child had long been wasting away with a disease which the ordinary remedies of the people had failed to arrest, and I was entreated to administer to it. After considerable examination of my books, I found a prescription which I thought would afford it relief. Having been at the pains of going over to Constantinople, to obtain the necessary ingredients, I was gratified to see the medicine operating favorably. The child again resumed its play and smiled on its mother, whose drooping head was once more raised from the ground. Calling one evening soon after to make my accustomed visit, I missed the mother and child. "They have gone very foolishly up to *St. George's*" said the father. "And have they taken the medicine with them?" "No." Another morning they had not returned—the vow to the saint must be fulfilled, and when at last they did come back, two miles' exposure to the scorching

sun, and neglect to follow up the use of the medicine, had brought on a relapse, and it was soon laid in the grave.

Finding my patients increasing from the other islands; from the opposite coast of Bithynia, and even from Constantinople; and that my study of Turkish would necessarily be much interrupted, I made repeated efforts to diminish my practice. It seemed harsh however to break away from the frequent cases of a like urgency with one which I will narrate. A poor bed-ridden man had made application to a native physician, that had come over to spend some time in Prinkipos. The latter was an old man without a family, and had, I presume, received his education at one of the Italian universities. Whenever he went abroad, he wore the privileged white turban, and rode upon an ass with a servant walking before him. This hard-hearted man demanded in the first place a fee of ten dodecarias—dollars, before he gave his advice, and then sent them to his apothecary in the city, for medicine to the amount of half as much more. But they had received no directions for administering it, and he refused to open his lips again without an additional fee. Under these circumstances, the family who assured me they had expended six months' income, and were utterly unable to raise another dollar, besought me to call. His wife came several times to urge their plea, and the poor man contrived to get his head out of the window near which I passed and to exclaim, *κύριε, κύριε*, "Sir, Sir." I felt particularly reluctant to interfere in consequence of the previous visit of a regular physician, but at last yielded to their entreaties. They offered me the medicines all neatly

sealed and tied with the red and white cord of the Constantinople apothecaries; but instead of using them, I put the poor man upon a simple course of regimen, and he was soon sitting in the market place, rising as I passed to proclaim the skill of the wonder working *hakem*. I sometimes met their unfeeling physician in the streets, and together with many compliments, received also urgent intreaties to call at his lodgings. Those who knew him better than myself, and the object for which a dish of coffee is sometimes served up in this country, advised me to decline his invitation. At another time after I had decided not to go abroad, a woman from Chalke came to present her sorrowful case. Her husband had been dangerously sick and having partially recovered, had exposed himself too soon to the heat of the baker's shop in which he was employed. The consequence was a relapse with some most alarming symptoms. I thought there was little prospect of affording him relief, besides I was myself ill, and wished to curtail my labors. I spoke kindly to her and stated the reasons why I could not go. She listened a moment and then sunk down upon her knees, weeping and earnestly protesting that for the sake of Christ and the Virgin Mary, I would have compassion. She had several little children who were dependent, she said, on her husband's monthly wages of thirty piastres—two and a half dollars. I considered the subject for a moment, and felt that I might do more to recommend the gospel of Christ by complying, than by twice the time and expense, otherwise directed. Accordingly I bade her rise and go forward and await me at the boat, while I went to obtain the medicines of the village apothecary, though as I

knew at a great expense. During the interval the wind had become violent and the boatmen hesitated to push off. When at last they consented, she seated herself in the opposite extremity of the boat, without seeming to take the slightest notice of the fury of the waves; so great had been the conflict and such was the still remaining agitation of her feelings. I know not that I shall lose until my dying day, the expression of gratitude and joy in her countenance, chastened by the deep anxiety bordering despair from which she had just emerged. Through the goodness of Providence, her husband most unexpectedly recovered. One of his neighbors died not long after, as I was persuaded from excessive loss of blood, having called in the barber ten or twelve times.

I found many cases of extreme debility in consequence of perpetual resort to this remedy on every slight illness. The operation is almost invariably performed on the foot. The frequent use of the sweating bath, is another fruitful source of ill health. Besides acute diseases, rheumatic affections are common among the people. The small pox swept off many from the island of Chalke last year, but vaccination is extending itself through the benevolent efforts of gentlemen connected with the foreign embassies. It has even of late been introduced into the Seraglio, by the English and French physicians of Pera, who are frequent in their attendance there. Dr. Walsh, the late British chaplain, while residing in one of the monasteries of Chalke with the Rev. Mr. Leeves and family, besides administering very widely to the sick poor, vaccinated also great numbers of the people. Just as I was leaving Constantinople,

I instituted an inquiry, at his request through Mr. L., respecting the varioloid and kindred diseases which afterwards prevailed. I could not learn that any of those were among the victims on whom the vaccine matter had been pronounced to have taken effect. Many however had been attacked, but less violently than such as were not vaccinated. My own attempts at vaccination proved unsuccessful. After making sad work with the arms of a dozen Greek children, I found that the matter which Mr. Gridley had sent me from Smyrna was not genuine, and the only physicians at Constantinople who possessed the virus, were unwilling to sell it, lest it should fall into the hands of others.

In looking back upon the results of my medical labors, I can speak of some progress made in the languages of the people from the familiar and frequent conversation I was necessitated to hold, at first through an interpreter from the Italian, and afterwards in Greek. In this respect I now see that it would have been more profitable, had I at once laid aside the Turkish, and confined my attention to the latter language. I could not however have foreseen the extent to which my medical labors finally carried me. For a year or two a physician would not suffer much loss of time, by practising among the people whose language he wished to learn.

Another advantage derived from medical employments, has been an acquaintance with the in-door character, superstitions and usages of the people. Sometimes when I have been hastily summoned to visit the sick, I have found the priest chanting his prayer and sprinkling the holy water in order to cast out the

evil spirit which had entered, while the neighbors would hasten in with pictures of the saints and if possible a *piece of the true cross*. Around a sick bed too, I have found the people acting out their real character, and expressing their opinions and feelings on religious subjects with less reserve than on ordinary occasions.

By visiting as a physician, I have also formed acquaintances; disarmed prejudices, and secured the confidence and attachment of the people, to an extent, which might in any other way have taken years to accomplish. There is scarcely a family in the island, whether Catholic or Greek, in which I was not acquainted, and always received as a welcome visitor. Seldom did I go abroad without receiving the salutations of recovered patients, or of friends, equally grateful for my attentions. Imperfect too as was my knowledge of Greek, there were instances like the following, in which I had peculiarly favorable opportunities for speaking on the things of religion. A young female whose life had been almost despaired of, after a long sickness, began at last to mend. On making my morning visit, she said to me on one occasion, "I shall take no medicine to-day." "And why not take medicine to-day?" "Because I am going to partake of the sacrament," was the reply. She was apprehensive, as she said, that in consequence of the remedies she was using, the consecrated bread might be rejected from her stomach, and thus an unpardonable sin be committed of suffering it to fall on the ground. The New Testament which they had obtained at my suggestion, was lying by her side, and I opened it and read, "Do this in remembrance of me." Rarely have I had more attentive hearers, than while thus explain-

ing the nature of the Lord's supper, and I was not without hopes from this and subsequent conversations, that some useful impressions were made on the minds of the family.

I have been thus particular in speaking on this subject, as it may aid other missionaries in deciding how far the study and practice of physic may be a duty. In such a country as Turkey, it would expose one's self and associates to the plague. I was thought rash in going to the extent I did, in receiving strangers, who might have come from districts where it prevailed. Sometimes in suspicious cases, I followed the practice of the physicians in refusing to feel the pulse, and often deluged the patient with vinegar, as well as made free use of it myself. I felt reluctant however, to excite the suspicions of friends, and of the barber in case his lancet should be necessary. The latter always began his operations by crossing himself, and I have seen him become deadly pale, repeat his crossings, and turn to me with an enquiring look, when several efforts to obtain blood were unavailing. To set off against the danger in question, there would be this great advantage in the East. The medical profession invests one's person with peculiar sacredness, and whether travelling or stationary, such a security would thus be imparted, which others might in vain seek after. In every country there would be this inconvenience. From the numbers of sick, one's employment must constantly tend to become too exclusively secular, and the expense would necessarily be considerable. The medicines which I often purchased at a disadvantage, in addition to those sent me by Mr. Gridley, and including such as I have brought with me to Greece,

amount to about fifty dollars. It would be a good rule when it is in the power of the people, to require payment for them at cost. A physician too who should be as familiar with practice as my associate was, and as well furnished with medicines and surgical instruments, would accomplish the labor which I performed, in much less time. As it was, he found the crowd on his journey to Cesarea so great, as to cause considerable delay. In conclusion, I will take the liberty to quote the following remarks on this subject from Douglas' valuable "Hints on Missions."

"If with scientific attainments they combined the profession of physic, it would be attended with many advantages; for there is something suspicious in a foreigner remaining long in a country without an openly-defined object. The character of a physician has always been highly honored in the East, and would give an easy and unsuspected admission to a familiar intercourse with all classes and creeds. The Koran being itself both law and divinity, and lawyers and divines being but the readers and expounders of the Sacred Text, physic is the only learned profession among the Moslem, where genius can have free space to spread its wings; and men of the greatest name, and of the brightest ages in Arabian history, have been of that profession. The pursuit of alchemy, joined with that of physic on the one hand, and the warm coloring of their tales, on the other, have blended the physicians of the Caliphate with the wonder-workers of the fabulous ages.

"Part of that magical lustre descends to their successors, and he who is a physician is pardoned for being a Christian; religious and national prejudices disap-

pear before him, all hearts and harems are opened, and he is welcomed as if he were carrying to the dying lip, water from the fountain of youth, or the elixir of immortality. The physician, more than any one else, possesses the *mollia tempora fandi*, and his conversation with his patients should have the charm which is attributed to the conversation of lovers, where self being the topic, the discourse must needs be pleasant. In darker hours, disease and the approach of death, place the world in the true point of view in which the Bible places it, in its own naked light, cleared from the false coloring of the passions; strip it of its pretensions to substance and endurance, and shew the wilderness of life without its mirage. In many cases, the cure of the body, as in the early miracles, might precede the cure of the soul; but if not, some positive good is done when science is enriched, diseases removed, and the gratitude and respect of many are secured to the healer of the body."

Besides the sick, I occasionally met with another class of unfortunates, which the peculiar circumstances of the country greatly tend to produce. One of these called by the people the Prophet Elias, was as he said, ninety-five years old, and his appearance did not contradict his assertion. He lived alone amidst some subterranean ruins in a retired part of the island. An unavailing pursuit after some plundered property had drawn him away from his friends and kindred, to the distance of one hundred hours. Feeble as he was, and possessing nothing in the world but the sorry beast with which he bore faggots to market for his daily bread, he had no prospect of ever revisiting them again. Whenever he met me, he very thankfully re-

ceived his para, and he sometimes came on his poor donkey, his only companion and almost his only friend, to obtain some broken victuals from my table. In return he used to express his gratitude by an attempt at music upon his simple pipe, and a look which seemed to say, there is still one of the human race, who does not regard me with total indifference. At evening when I took my solitary walk along the shore of the sea, I seldom failed to find him watching for me at the entrance of his cell. Almost the only Greek word which he knew was—ὁ θεός—God, which was his usual reply to the little comforts and medicines that I carried him. If the present severe winter has not ended his days, there is at least one in Prinkipos—the old hermit of Camara, who has not forgotten the stranger missionary.

Nuno, the Bulgarian ascetic, was driven from society by disappointments which operate in every land. He said to one of our company, who spoke Russian, and who had known him for twenty years, that his whole age was but thirty-six, having grown grey, as he added, from much labor. The particular direction which his fancy or his religious scruples had taken, was quite as unexceptionable as that of the monks of St. George, near the foot of whose hill he is now sheltered. All but three or four hours out of the twenty-four, he is constantly engaged in the cultivation of his garden. That which he at present occupies, is the third which he has redeemed from the surrounding waste. He shewed us his little chapel in a cleft of the rock, to which he descends by a rope. This he visits three times daily, lighting his lamp at evening. It did not please him, though of the same religion with the monks,

shall have learned the languages of the people. The islanders have some slight quarantine regulations among themselves, such as requiring a change of dress when any one arrives during the prevalence of the plague. Owing to this and perhaps other causes, they are certainly less subject to it, than the villagers on either continent. An insular situation is not without its own class of inconveniences and expenses, to set off against this advantage.

CHAPTER XVII.

TOUR ALONG THE COAST OF BITHYNIA.

Reasons for undertaking the journey—First fifteen miles from Constantinople—Chartalami—Aga of the village—Friendly treatment of the Turkish authorities—Attempts of the villagers at imposition—Panteichion—Ruined Greek Monasteries—Tousla—Applications for medical aid—Visit to a Turkish lady—Bad character of the people—Tousla to Aritchu.

Prinkipos, July 25, 1827.

AFTER recovering somewhat from an attack of the prevailing fever, I determined on taking a water excursion for the benefit of my health. I thought it also a favorable occasion for visiting the villages along the borders of the ancient Bithynia, and for putting into circulation, Greek and Greco-Turkish scriptures and tracts. Besides my usual Greek attendant, Nicholas, I chose also to take with me the teacher Panagiotes, thinking that for a few days he would be more useful to me as an interpreter, than by confining himself at

home to the translation of tracts into Greco-Turkish. I had chartered a small two-oared boat at a fixed price by the day, and at seven o'clock in the morning the boatmen pulled cheerfully for the village of Chartalami, on the opposite main.

It is usually reckoned four hours from Chartalami to Scutari, but from having walked over the intervening distance repeatedly, I should think it at least fifteen miles. The road passes for the most part near to the shore, and at the foot of a considerable range of hills. It is the great land route from the interior of Asia to Constantinople. After leaving the streets of Scutari, you have almost an hour's journey through a vast Turkish cemetery. No traveller fails to celebrate its numberless marble monuments of snowy whiteness, and cypresses of sober green overshadowing them. Whether because it is nearer to the tomb of the Prophet, or on a more sacred continent, or from a prevailing impression, that they shall one day be driven out of Europe, certain it is, that Scutari is the favorite burying place of the Turks. A new palace is building for the Grand Seignior, a little above Scutari, on the Bosphorus. The Greeks who are compelled to labor on this, as well as on the barracks near the southern promontory of Scutari, whisper among themselves that it is because the Sultan expects soon to be deprived of his present palace. In the midst of the forest of cypresses, are the stone cutters' shops where the "turbaned stone" is wrought, and the verse of the Koran inscribed over the tomb of the pious Mussulman.

As you continue your journey, on the right hand at short intervals, are left near the shore, first

the new barracks; then a ruined kiosk of a former Sultan; next Kaddi-kui the site of Chalcedon, and beyond a small bay, Fanar Baktchesi. I have sometimes stopped at this cool and truly oriental retreat, now less frequented since the destruction of the Janissaries. Still not a few Turkish families continue to cross over from Constantinople to Scutari, and in the *arabat*, a sort of baggage waggon drawn by oxen, take an airing along the shore. Here they spread their carpets and perform their mid-day devotions, under trees from whose tops is heard the cooing of doves, and by the side of reservoirs and fountains. No notice seems to be taken nor offence given, if in the midst of their prostrations you seat yourself near them. The females and children are concealed from the rest of the company by intervening tent-cloths. Beyond Fanar-Baktchesi, are some low meadows in which I have seen the swan sporting itself; and at the distance of two hours a small stream with a bridge of stone—a very rare occurrence in Turkey. Here is posted a Turkish guard, who examine the *tescarees* or passports of travellers, and for which they receive a fixed number of paras. In another hour the village of Maltepe, is passed on the shore, where are about one hundred families, principally Greeks. Several other villages appear at a distance on the hills.

Chartal, or Chartalami, as it is usually called, contains about two hundred houses. Of these, a few belong to the Armenians, one third to the Turks, and the remainder to the Greeks. There are two Greek churches, and two mosques. The minarets of the latter, as well as those of Constantinople, I have seen lighted up during the fast of the Ramazan, from my residence in Prinkipos. A small castle of former times

standing without the village, and built probably as a defence against pirates, is now converted into a dwelling house. Extensive gardens, as well as vineyards and orchards, are found in the vicinity. The produce of these is sent to the Constantinople market, which depends for its supply of vegetables and fruits, on the coasts of Asia. Bread stuffs come principally from Russia and Egypt, by the Bosphorus and Dardanelles.

The Aga of Chartalami is a mild old man, from whom I have experienced many civilities. I first made his acquaintance under the following circumstances. Soon after I had removed to the islands, being on a visit one day at Constantinople, the boatmen endeavored to take advantage of my desire to return, and demanded an extravagant price. I refused to pay it, and went to the chancellor's and obtained a tescari for passing by land from Scutari. On reaching Maltepe, for which place, it seems, our passport was made out, the boatmen there, were still more exorbitant in their demands. Though it was now dark, I determined in accordance with my uniform practice, not to submit to their impositions. Accordingly, we pushed forward another hour to Chartalami. [I soon found the benefit of such a decided course with the islanders. After repeated and unsuccessful attempts to defraud me, they began at last to say I was an *Englishman*, and one of the boatmen consented that if I would excuse the past he would hereafter be content with whatever I should give him. In like manner I found individuals among the different tradesmen, who were glad in the end to obtain my custom on reasonable terms.]

On reaching Chartalami, it was necessary to appear before the Aga. It was unusual for Franks to enter the

town on foot, at so late an hour. He therefore advised us not to attempt crossing over to the island that night, but directed us to the head Greek, who as we afterwards understood was to be responsible for our appearance in the morning. In times like the present, it seemed proper to exercise caution respecting strangers. Having ascertained however by return of the messengers who accompanied us on the morrow, that I had taken up my residence at Prinkipos, I ever after found this fine old Turk most ready to oblige me. Nor did it appear to be with a view of obtaining the *backshish* or present. At the feast of the *corban-beiram*, he did indeed send me a present of lamb, for which in common with others who were honored with his notice, I sent back perhaps twice the value in money. But then on this occasion even his royal master is accustomed to remind the foreign ambassadors by a basket of oranges or the like, that the season of *gifts* has come. And doubtless it was more the fault of his servants than of himself, that the animal which fell to my share had been slaughtered so long, as to make it necessary speedily to follow the bearer out of the door. The good aga invariably declined the small fee which it had been customary to pay for the *tescarees*. His police officer once stopped an Ionian Greek that was in my company, and charging him with being a subject of the Porte, demanded at least payment of the *haratch* or poll tax. The lad had from poverty been necessitated to wear the dress of a *rayah*, but the Turk supposed he had ventured to lay it aside, relying solely on my protection. Not being disposed to countenance any of the old Janissary practices, I directed the whole party to move forward to the house of the aga. We found

him sitting on his *divan*, which was a board spread with a coarse covering; and living in no better style than the poorest of these whom he governed. Immediately on seeing me, he mildly rebuked the officer for his clamorous manner, and dismissed us with an apology after listening only to my statement.

I once had occasion to ask some little indulgences, and though it was contrary to my practice to offer presents to any of the authorities, I begged him to accept of a steel pen. At the time, I was not aware that from their mode of writing with a reed, it would be of no service to him. He however received the trifle very graciously, not giving the slightest intimation that to him it was no better than a useless toy. I requested him when he should visit the island on purposes of business, to favor me with his company at meals. But though he contented himself with spreading his seat in the coffee house as usual, he manifested his friendship in various ways. Even while hearing the causes that were brought before him, he would stop to salute me by placing his hand on his breast, with a gentle inclination of the head and a smile. His agent too in the islands needed only the mention of my name, to grant passports under circumstances, where others met with a refusal.

Having obtained the necessary papers at Chartalami and bathing on the shore beyond the town, in an hour to the southeast we reached *Panteichion*, a Greek village of about sixty families. Here are considerable remains of an ancient wall, to which it owes its name. There are also many scattered fragments of marble, but we discovered no inscriptions. We saw the ruins of a church which the people said had fallen forty

years ago, but which they do not suffer to be removed. "Thy servants take pleasure in her stones, and favor the dust thereof." Near the church was a well of water, which St. Pantaleon, had blessed. They told us also of another agiasma, or sacred fountain, near by, and which they said had a particular medical effect on a certain day of the year. Nicholas, who has lived too long with one of the Bishops not to understand the artifices of the priests, accounted in one of two ways for what appeared to be a well authenticated statement; either the priests throw a quantity of glauber salts into the fountain on the day of the pretended miracle, or it was a mineral water, which would produce the like effect on every other day.

After leaving Panteichion, we passed three ruined monasteries, on an island and two long promontories. One of these which had been the scene of an engagement with a body of pirates, was converted by the Turks into a store house. In another, though unroofed, the paintings of the chapel are suffered to remain, and it is still occasionally visited for devotional purposes, from the neighboring village of Tousla. No monastery or church is suffered to be built, or even repaired by the laying up of a single stone that has fallen down, without a firman from the Sultan. As this cannot be obtained without a greater sum of money than the straitened circumstances of the people and those of the devotees are able to furnish, the consequence is that monasticism in the vicinity of Constantinople is almost at an end.

We swung our hammocks during the heat of the day, under some mastick trees. These are pretty frequent along the coast, though no gum is collected

from them, as in Scio. Towards evening we went forward to *Tousla*, which is not quite two hours from Panteichion. *Tous*, is the Turkish word for salt, from the manufacture of which the place derives its name. Several other places in Turkey are called by the same name, and indeed wherever the Greek names do not prevail, there is much confusion from the like frequent repetition.

The number of houses in *Tousla* is about two hundred and fifty, of which only thirty belong to the Turks. Like all the other villages between this and Constantinople, it has a most wretched appearance. The oldest buildings both here and elsewhere, exhibit a style far more ornamental and expensive than the present. On my first arrival, while passing along the principal street, a woman of pallid countenance called to me from the window, and asked if I *understood* the fever and ague. As might be expected from its low and marshy situation, the place is very unhealthy, and there were now many cases of bilious and intermittent fevers. I visited several of the sick, and administered to them of my little stock of medicines. In some instances, the obstinate refusal of superstitious friends, prevented the use of remedies which seemed most manifestly needful. After a supper of bread, olives and yaourt, I left my company at the coffee house, to spend the night at the house of a respectable Greek, in order to watch the effect of medicine upon a sick child. I was gratified to find in his possession a modern Greek Testament, which he had purchased at the depository of the Bible Society at Constantinople. The Greeks around the capital generally know where these New Testaments are to be procured.

July 26.—In the morning, I had many urgent calls to visit the sick. While disposing of some of the patients who had presented themselves at the door, I was told that every thing must give place to a summons from one of the wives of the aga. On my hesitating, because I had not received a formal message from him, I was told by the multitude not to fear, and hurried along by them to the house of the principal Greek in the village. Here, after being ushered into the sitting room, I was requested to wait until the lady was veiled. It was the first time I had visited a Turkish female, and I felt slightly awkward in my new situation. She however, seated herself with a great deal of grace, and extended her hand, without any covering of gauze, which the older travellers have said was always used. The lady of the house sat by her side, and several other Greek woman stood in attendance, while with rapid articulation she went through the usual story of an invalid. There was no need for Panagiotis, my calpackd interpreter, to complete the translation. Her languid countenance which she suffered to be seen, as far as the usages of her sex would render delicate in the presence of so many strangers, indicated general debility. She enquired if I had any medicines which I thought would prove beneficial, and on my replying in the affirmative, I was told that the aga must first be consulted, and then if he approved, I should be invited to his house. As I received no further message, I could not be quite sure that curiosity to see the new *hakem*, might not have been one motive for desiring the interview. The people of the country improve the opportunity of a physician's passing, to obtain medicines for the prevention as well

as the cure of disease. At the urgent request of a Greek priest, I next went to visit his father; but the applications from the sick beginning to be too numerous for my health, I found it necessary to hasten my departure.

There are four churches in Tousla, and what is uncommon, only the same number of priests, who were all married. The place as we afterwards learned, sustains a bad character among the Greeks themselves. An evidence of their dishonesty we ourselves met with in the loss of all our rhubarb, one of the few articles of the materia medica which they venture to use. My host felt chagrined at the loss. I had no disposition to suspect him, but I remembered a very officious woman, whose honeyed words had made me wonder what object she had in common with those who are attempting their daily impositions.

Leaving Tousla, we proceeded along an irregular shore, studded with islands. On one of them we landed to examine some ruins, probably those of a castle. The vineyard which overspreads the place, once guarded perhaps by some chivalrous knight of the crusaders, with difficulty yielded us a few ripe clusters, for the time of grapes "is not yet." About noon we entered the gulf of Is-nik-mid, or Nicomedia, and after rowing along the northern shore for an hour or more, reached the large and flourishing town of Aritchu.

CHAPTER XVIII.

TOUR ALONG THE COAST OF BITHYNIA.

Aritchu—A worthy Greek family—Medical fame—Turkish patients—A Greek waiting in the church for miraculous cure—An oriental feast—Crowd of sick—Galloway—Ride into the interior—Hot springs of Daghamam—A night on the mountains of Bithynia—Civilities of a Turkish family—Conversation with a Mahometan—Daghamam to Galloway—Return to Prinkipos.

Aritchu, July 26, 1827.

THIS town, which is the most considerable of any between Constantinople and the ancient Nicomedia, is situated a little within the gulf of *Is-nik-idd*, and on its northern side. It is built on the ascent of a hill at a little distance from the shore. Many of its houses, though high and spacious, have this disagreeable peculiarity. Being raised upon piles, the open space beneath, which can easily be seen through the floor, answers the purpose of both pig sty and common sewer. The greater part of the population is Greek, although the Turks amount to several hundreds. Both classes appeared more wealthy than in any of the villages where we had been, and the Greeks are spoken of at Constantinople for their good character. At the commencement of the Greek revolution, *Aritchu* was the seat of the most savage enormities on the part of the Turks. One church was then destroyed, the houses of the wealthy were plundered, and numbers put to death. At present, so great is the desire of the Greeks to leave the country, that no females are permitted to go to Constantinople, lest they should flee thence with their husbands to the Archipelago.

We were not long in finding an introduction to a very worthy Greek family, whose son, an acquaintance of Nicholas, is now a professor in the College at Corfu. These excellent people could scarcely have given a more cordial welcome to their own children, than they did to us strangers. Every thing was made to give way to our accommodation, and no remuneration received but some tracts, and a copy of the New Testament, which at the low price of the Bible Society, would have amounted to but a few piastres. Having deposited our baggage, we sallied forth to explore the town.

My medical fame it seems had gone before me, for on entering the place, I was accosted by a woman, whom I with difficulty recognised as a very afflicted patient, that had visited me at Prinkipos. Owing in a very considerable degree, doubtless, to the beneficial effects of her journey, a most distressing nervous and rheumatic affection of long standing, had been greatly relieved. Of course on seeing me, the grateful patient did not fail to proclaim aloud my skill, so that before evening, I had a considerable number of applications from the sick. One of these was from a well dressed young Turk, whom we met at the coffee house. He was suffering from an intermittent, and wished an emetic more powerful than one he had lately obtained. On receiving it, at the same time expressing his hopes that it was *bono*—good, he took out his purse to pay me. I told him to keep the money, and give it to the poor, upon which, a great company of Turks loudly expressed their approbation. Another, then, who appeared to be a man of considerable consequence, was anxious for medicine, but said it was not his custom to take it without having his physician with him. I explained to him,

that journeying as I was for health, it would be inconvenient for me to stop on the morrow, but that I should probably return in a few days, when I would certainly call. Upon this, clapping me on the shoulder, he said I was *peki adam*,—a good man, and that when I came back I must stay at his house. After this, a third took me to visit his daughter, a poor girl, who cried aloud with fear when I entered. While some remedies were preparing, which I was to return and administer, a Constantinople Turk, wished my advice for his sister, with whom he was travelling for her health. But the most novel circle to which I was introduced, was that of the whole harem of another wealthy individual. Besides the interpreter, the person that accompanied me here was the father before mentioned, who appeared to be a dependent of the house. The evening was already approaching and I was impatient to return, but I had yet no small task to satisfy my noisy patients. Each of the wives gathering their respective children around them, sat on the floor at my feet. Besides those who were really sick, all the others fancied themselves ill, or at least, wanted to attract the notice of the hakem. It was no easy matter for me to determine the priority of their claims, nor perhaps would it have been possible for the mothers themselves to agree who should take precedence. At last I broke away, with clearer and more affecting ideas of the endless clamor and contention which must reign in such a household. I trust, too, I felt more disposed to exult in that pure and elevating system of faith, which is the great source of domestic happiness in truly christian lands.

Though it was now dark, I went at the particular solicitation of our hostess, to see a sick

woman in the Greek church. It was one of those frequent cases, where superstition has a most pernicious influence on the poor patient. She was suffering with the rheumatism, and had for thirty-five or forty days been lying with only a rug on the cold marble floor of the church. Of course the supposed demoniac had not yet been dispossessed. Had the evil spirit taken the form of a fever, he would have found less congenial lodgings. I ought not however to leave the impression that all diseases are believed by the people to be of demoniacal origin, but only those, probably, which are long continued, or uncommon. Still all the sick are supposed to derive benefit from being placed within or near the door of the church. In the present instance, I began with representing strongly the importance in such complaints of a warm situation and clothing. Finding this was listened to, I cautiously intimated that as by her own account she had been constantly growing worse since she came, she might now feel at liberty to depart. It was accordingly decided that as soon as it was day, the removal should take place. How much might a missionary physician do to overthrow like superstitions!

On our return, we sat down with the family to their principal meal. This with the Greeks is usually at evening. Our table was only a small stool, scarcely a foot above the floor on which we sat. After we had reclined upon the carpet, a little boy by direction of the grandfather stood up and said grace with great propriety of manner. The company having crossed themselves, then set to eating with no small diligence. In the progress of the feast, the father took the wine cup and exchanging a formal compliment with him

who sat next, drank of it freely. In like manner it was passed around twice or thrice to each in order. The evening was closed by an interesting conversation on the peculiar exertions of the present age for spreading the scriptures, and with them the genuine spirit of christianity through the world.

Aritchu, July 27.

In the morning before I had time to take even a dish of coffee, the house was crowded with a multitude of miserable objects soliciting medical advice. I sat down among them with at least one advantage for successful practice—the implicit confidence of my patients. All ages, sexes, conditions and diseases were represented, and before one party had broken up another succeeded in their stead. To these I administered as well as the shortness of the time, and my little stock of medicines would permit. At last exhausted with fatigue, and seeing that the large room which had been given up to us, was becoming more and more thronged, I was constrained to break away and to retire to a more private apartment. The doors being closed after me, I then partook of some refreshments and prescribed more leisurely to a Turk and a few intimate friends whom the family had admitted. With the exception of this single individual, all who had visited me to-day were Greeks. It was estimated that of those whose cases had been attended to, there were considerably more than an hundred, and nearly as many more went away without advice. They were quieted with the encouragement of a speedy return, which we then purposed. We took leave of our friends, strongly urged to make a longer stay on our return. A young man seeing us pass down the street, ran after

us, and in the most moving manner requested me to stop and visit his brother, at the same time offering me any sum of money in payment. I could not resist his intreaties, (I too had a brother beyond the seas,) and turned aside for a moment to a patient who was suffering as they supposed from a "stroke of the sun." Most of the sick were ailing of the fever which under various modifications was prevailing so widely around Constantinople. Palsy too and rheumatism, and other chronic disorders had presented themselves before me. It was truly painful to witness many whom their friends had dragged to the door. I felt that it was not strange such numbers should have followed the Saviour, and gathered about the dwelling in every city and village of Judea, when there was one within, whose word

" Was music to the sinner's ears,
Was life, and health and peace."

Disregarding the cries of several who followed us to the water, I threw myself into the boat, sensible that I had already made exertions too great for my strength. The wind not being favorable for reaching Nicomedia at the head of the long and narrow gulf, we stretched directly accross to the Turkish village of *Galloway*, where we arrived in a couple of hours. On landing we were saluted with a "*hosh-geldin*—welcome," and sat down to take our coffee in this busy village of fifty houses. Travellers were continually coming and going; bales of merchandize, particularly of silk from Brusa, were unloading from camels, and shipping for Constantinople, on board the small country vessels. For a town entirely Turkish, it has an air

of unusual activity. There are two mosques, and a school near one of them. We could hear the children rehearsing their task from the Koran, and the sound of the master's rod reminded us that human nature is the same in every climate and under every system of religious faith. Many of the men spoke Greek with great propriety, and in particular several who had been driven from the Morea. They have the reputation of being exceedingly cruel. In the destruction of the church and the outrages inflicted on the Greeks at Aritchu, they were largely concerned. A party of them also landed in Prinkipos, and made an unsuccessful attack on the monasteries, in the same period of anarchy. I was pained to see the looks of terror which a few Greek laborers exhibited, as their wallets were examined by the custom house officer.

It had been our intention to spend the night with a wealthy Greek in a village a few hours in the interior. He had bought several New Testaments and received tracts of me in Prinkipos. Most of his Greek neighbors spoke only Turkish, and when I informed him that I had the gospels in Greco-Turkish, he raised his hands and exclaimed *amaun, amaun*—mercy, mercy.

[This use of the word for expressing strong admiration, was new to me. The soldier repeats it when he begs for quarters. I have it associated in my recollection with a thrilling cry of distress uttered by a Greek, when a Turkish officer in Prinkipos caught up a stool and followed him, threatening to take his life. The poor fellow escaped by rushing through several houses, and his Turkship at length appeased by the entreaties of the principal Greeks, smoothed down his mustachoes and accepted of coffee and a pipe. Fearing

that he would execute his threat, I had hastened towards the spot, hoping by my presence to render some aid.]

In answer to his frequent solicitations, I had promised to visit this worthy man at his own house. On enquiring, however, the distance to the village, a Turk asked whether I was acquainted with any one there. I had forgotten the name of my friend, but found from description, that he was well known to them. There was something in the manner of these questions at this time of apprehended rupture with the Europeans, which made me fearful of exciting suspicion against one whose wealth had already perhaps attracted too much notice. Without seeming therefore to be disconcerted by his enquiries, I asked the like questions respecting other places, and determined to change my visit to the warm baths of Daghamam. Yielding more to the impulse of his generous and hospitable feelings than to any prudential considerations, I learned that having heard of our arrival, he came down on the following day to the landing place with presents of fruit, and beasts to convey us if we could be prevailed on to accompany him to his place of residence. Towards men of such precious character as his has appeared to me, I feel my soul beginning to be "grappled as with hooks of steel."

On our first arrival at Galloway, the aga sent to enquire if I had a firman and tescaree, but contented himself with seeing the latter. This local passport, is at present the most important document for the traveller. With this only, Mr. Gridley has gone up from Smyrna to Kaisarea, twenty days' journey. The firman which I have since procured and forwarded will give him greater security. Neither Franks, ray-

ahs or Turks can now move the smallest distance into the interior without the tescaree. A Turk who had stolen his way into Smyrna, not having this, was immediately beheaded. Indeed through fear of the Janissaries that were banished to the heart of Asia Minor, Turks coming from that quarter, are more narrowly watched than other classes of people.

Having procured horses and a guide, we set off in a south westerly direction, towards *Daghamam*, or the *mountain bath*. Gradually diverging from the sea, we passed at first over a level and exceedingly fertile country. On every side were fields of maize, and gardens of melons and cucumbers. We saw in the latter several newly constructed *lodges*, with their owners keeping watch, as they said, against the Greeks. It was not unto such, however, that desolate Zion was compared, but unto those whose green boughs had withered, and were left neglected in the close of harvest. Within a short distance of the town, we crossed two small rivers, following one of which through fields of rice and wheat, we gradually ascended into a more elevated region. Here almost for the first time in Turkey, I met with farm-houses, standing apart from the villages. Danger from pirates or robbers compels most to build their dwellings in clusters very near together. Although the crops growing in the fields were every where of an excellent quality, yet thistles and bushes in equal luxuriance took away the neat appearance of a New England landscape. The country was nearly destitute of trees, except here and there a scattered walnut of great size. Occasionally we passed threshing floors of hardened earth, over which oxen were

drawing a threshing instrument, resembling the sledge used by husbandmen for moving stone.

At the distance of about an hour from Galloway, we came to *Samanderli*, a village of fifty houses. We stopped to obtain some necessaries for the night at the shop of a Greek, who told us there were but two houses belonging to the *Christians*. This is a common term with the Greeks, for designating their countrymen. On several of the houses, were numbers of storks, which stand for hours perfectly motionless. In this respect, as well as their reputed filial affection, they are apt emblems of the Turks, their sacred protectors. They seem not however, to be treated with as much consideration as in Morocco, where Ali Bey tells us of a hospital, whose funds were bequeathed for the express purpose of "assisting and nursing sick cranes and storks, and of burying them when dead." The Mahometans there believe that they are men from distant islands, who take the shapes of birds at certain seasons of the year, and come to do them kindness, by destroying troublesome reptiles. It is well that so near Galloway, they seem to have concealed their human origin, for this, which in the former country, is said to be their protection, would not in times past, unless they were also of the Mahometan faith, have proved much security for them here.

Passing *Samanderli*, we saw at a distance a few scattered villages on the hills. By degrees we left the region of cultivation, and entered on a narrow defile between two mountains. This rugged tract, through which with difficulty we wound our way, was entirely covered with low evergreens, such as the *arbutus*, or strawberry tree, and the *valani* oak. In one direc-

tion, a fire, the preceding year, had given an aspect of desolation, which even the mild rays of the declining sun, did not relieve.

At length the murmur of a little stream, and frequent traces of brick pavements, convinced us that we could not be far from the hot springs of Daghamam. We had already passed under several natural arches of trees, when we came in sight of the venerable pile of ruins, by which they are covered. On the part still entire, grass was growing, and even laurel and apple trees of considerable size. The works were once of great extent, and could scarcely have been other than of royal origin. Perhaps even Constantine, or his early successors, fond as they were of a residence at Nicomedia, may have made this place the scene of their pleasures. The sweating room of the principal edifice, is in a complete state of preservation. There is also a large reservoir, where streams of hot and cold water, mingle in agreeable temperature.

Finding that a Turkish family had arrived before us, we left our horses, and hastened up the mountain to the most distant springs. On applying the thermometer which was graduated only to 120° , the mercury instantaneously rose to the top of the tube, perhaps 5° more. The air at the same time was 77° , and the following morning at sunrise 74° . On board our boat at mid day, we had observed 90° of Fahrenheit. While we stood examining the fountain as it bubbled up in the middle of the stream, we were surprised at discovering fishes swimming almost at our feet. I applied my hand to the water, but found to my cost, that the thermometer had told no tales respecting the degree of heat. The fish had come down in a stream

of cold water from above. In this the mercury stood at 76°, and its taste and appearance, presented no peculiar properties. Following down the united stream, and for a considerable distance under an archway of brick, we observed numerous other springs of boiling water. All these were alike to the taste, of a slight and not disagreeable sweetness. Various channels had been formed for conducting the water to different buildings below. These must have been sufficient for the accommodation of several hundred persons at a time.

After enjoying the luxury of the waters in our turn, I sat down beneath a broken arch, listening to the music of the stream, and the tinkling of the bell on our beasts. At a distance among the ruins by a glimmering light, were to be seen some Turkish females preparing their meal, with faces still carefully veiled. As the darkness increased, the conical peaks of the mountains by which we were embosomed, appeared distinctly and beautifully formed on the sky above.—It was an hour and a scene, calculated to carry the thoughts back to another country, of which I thought as I repeated

“ Jesus shall reign where'er the sun
Does his successive journeys run.”

On learning that we had brought no conveniences for making coffee, our fellow visitors supplied us, both evening and morning. The master of the family came to ask my advice respecting a sick child, and sat with us half an hour, conversing on a variety of subjects. As they had pre-occupied the only habitable part of the building, we chose through fear of the serpents which we were told abounded in the ruins, to spread

our beds at a distance in the open air. The Turkish *surrogee*, or driver, stretched himself with his gun by our side. As the dew here on these mountains of Bythinia, falls heavy and chill, no one of the company seemed disposed to sleep. While we lay gazing on the starry expanse, I requested the interpreter to introduce conversation of a general nature, on the goodness of God the Creator, and of our ingratitude to Him. The *surrogee* seemed affected, and replied feelingly, "God is good, and I am a sinner." I longed to add "the blood of Christ cleanseth from all sin." Panagiotes would have feared however, to utter what might have cost him his life, and I did not like to hazard the suspension of the Bible Society's operations, which I am frequently reminded by Mr. Leeves, are in a critical state. Times are altered since the gospel was first preached in these lands: then, the missionary stood in the fore front of the hottest battle; now, the hearers first suffer, and the preachers if they are Franks, experience little inconvenience. It becomes them, therefore, to be more tender of their converts than of themselves. Once during the night, my two Greeks and particularly Panagiotes, were much alarmed by the approach of the armed *surrogee* of the other party. He only came to ask for water, and nothing else occurred to disturb our repose. In few other countries would such a situation have been as safe, nor even in this a year ago.

July 28.—At sunrise having bathed again and examined more attentively the interior of the structure, we mounted our horses for a return. One of the Turkish ladies came out and brought me a dish of coffee, modestly asking a little medicine which I had

already offered. Their party was from Constantinople, but were going on a visit farther into the country. They took a friendly leave of us, while we set forward at a brisk pace. I could not, however, but feel a new conviction that the impressions which I had been taught to cherish respecting the Turkish character, were in some respects too unfavorable. I felt thankful, I trust to our heavenly Father, that he had not suffered all the kindly feelings of our social nature, to be driven from the heart of either "Jew, or Turk, or infidel."

As we descended the hill, the vapour was rising very abundantly from the stream, indicating the situation of the different hot fountains. In the plain we met a Turk on horseback, and at a distance behind him, his wife and two children. She gave us the usual morning salutation, and as if accidentally, suffered the veil to escape, by which an agreeable countenance was concealed. At the village of Samanderli, a young Mussulman very civilly handed us water, and another in the fields gave us of his melons. From no one, indeed, during the whole journey, did we experience the least degree of rudeness.

At Galloway, we met with an Ionian Greek, suffering from lameness, on whom Nicholas begged permission to use my lancet. A Turk standing by, asked if we were Englishmen, to which I as usual gave an affirmative answer, intending by this only that I had English protection. He remarked to some one afterwards, that I did not look like an Englishman. It seems he had been one of the guards at the English palace, but was lately dismissed, for alleged neglect, in suffering an Ionian prisoner to escape. He may have formed his

opinion concerning me, from not having seen me often, or from conversation respecting me at the palace door. I regretted I had not gone into the trouble of explaining that I was an American lest he should have thought me insincere. Subsequently I was careful to make known my American character.

Finding the wind favorable for a return to the islands, I relinquished the idea of visiting Brusa, Nice or Nicomedia, famous cities of Bithynia, or the little village on the north of the gulf supposed to have been the place where Hannibal the Carthaginian poisoned himself. In this place I had concealed the fact of my being a physician, so that summoning our boatmen, our little bark was soon under weigh. Even at Galloway we were within sight of Prinkipos, our home in which we safely reached before the Saturday sun was set.

My health had been much improved by the excursion; we had distributed tracts among the Greeks, and made as I hoped, some useful observations on the state of society. I hoped too, that such impressions were left on the minds of many, as would tend to prepare the way for more appropriate missionary labors hereafter.

CHAPTER XIX.

LITERARY NOTICES.

Interruption of plans for travel and study—Importance of preparatory reading in America—Opinion of Prof. Lee—First year's studies—Languages of the Levant—Best mode of acquiring them—Familiarity with oriental objects—Manuscripts and books.

Prinkipos, Aug. 10, 1827.

I have been waiting to gather the rarest flowers that spring in all the orient, for one to whose judicious counsel and generous friendship, I am so much indebted. As yet however I have not been able on the spot where they tell us the first parents of our race dwelt in their innocence, to seek for those

“That never will in other climate grow.”

Still I have often looked towards the mountains of *Ararat*, for to tell you the truth, the word *Armenia* has not lost its charm for my ear. Indeed I have twice been on the point of setting out for that quarter. The first occasion was after some alarm of the plague, and we had a prospect of all being shut up in our houses for the summer. I was then earnestly solicited to accompany an English traveller who wished to visit Persia, and who was willing after that to go to Jerusalem. We had proposed to stop for a fortnight at Tocat, and Mr. B. had been furnished with such information as he hoped might enable us to find the grave of Martyn, or at least to glean some additional facts respecting his death. A second time Mr. Hartley

and myself having resolved to devote some months to the study of Turkish, made considerable preparation for going up to spend the summer with Mr. Gridley, at Caisarea. My leading object in both instances was the acquisition of that language, which I find from the trial already made needs pretty close application, and that too in the midst of a people where it is exclusively spoken. Such situations I am assured may be found in Armenian families at no greater distance than Brusa ; but I had thought to accomplish the object of exploring the country, while going forward with my principal employment. My English friends, whose opinions on political prospects I feel bound to regard without particularly enquiring their reasons, dissuaded me from such an undertaking. I was also informed by them that two English travellers in the interior had been dragged from village to village, and so ill treated that the death of one of them was the consequence. They were suspected of having made the pilgrimage to Mecca, but rumors of hostile intentions on the part of the Christian powers were perhaps the principal reason of the violence which was offered them. We heard also that the plague was extending its ravages westward from Syria, and by June had reached Beyrout, Tarsus and Caisarea. Mr. Gridley himself, whose opinion I asked, did not decidedly advise the journey.

But though my own travels have led me so little in regions where you felt a special interest, you will rejoice to hear that a learned German traveller has lately started for the *Caucasian* countries. These, I recollect, you often spoke of as an untrodden field, and I doubt not important results will follow his re-

searches. He is I believe under the patronage of the French king, and direction of De Sacy.*

I hope never to suffer literary and scientific objects to interfere with my higher calling, and would determine with the apostle, "to know nothing but Jesus Christ and Him crucified." Still, I greatly regret that I did not while with you, enter more vigorously on an examination of these and the neighboring countries, and the pursuit of kindred studies. But you know what were the unhappy causes that always restrained the wings of my desire, and made me grovel away the years, in which I was favored with your society. I thank you most sincerely for your counsels, and can freely say, that the impressions then made on my mind by your remarks on the preparatory study of the languages, history, opinions and customs of the people among whom a missionary is to dwell, have been deepened by the sentiments of all judicious men around me, and still more by my every day's experience. If a missionary is not wanted to write a learned journal, he should at least, be so conversant with the history of the country where he resides, as not to expose himself to ridicule. The time has gone by, when it is necessary to shew that a clergyman at home, who should be grossly ignorant of history, general literature and science, would be destitute of some important advantages, for exerting a good influence over his parishioners. The same holds true of a missionary, and a mis-

* Prof. Schultz, was, if I mistake not, the individual to whom reference was had. His valuable discoveries at Constantinople, hereafter mentioned, compensate for a failure in the proposed journey.

sionary of the most devoted piety. He should not plunge into a country, of which he knows scarcely more than its latitude, longitude and name. Though actuated by the best intentions, one who is thus ignorant must in a thousand needless ways, offend against the prejudices of those, to whom the truths of the gospel, without any repulsiveness of manner on the part of the preacher, will be sufficiently disagreeable. The labors even of so accomplished a missionary as Henry Martyn, would in the opinion of Prof. Lee, have been far more useful, had he previously devoted more attention to oriental study. The same learned, judicious and ardent friend of the missionary and Bible cause says, "we hear it sometimes affirmed, that a missionary has not the means in this country (England,) of acquiring a deep and accurate insight into the opinions of the Mohammedans, &c. As far, however, as my knowledge of this subject goes, I must be allowed to express a different opinion, having no doubt that both the *languages* and *opinions* of the orientals, can be learned in this country at as *little expense*, and in as *little time*, and at a much less risk. Our public libraries contain the very best books on every subject, connected with *Grammar, History, Ethics, Theology, Geography*, and every other science, and to which even *in the East itself, access is seldom had.*" No one who is acquainted with the libraries of our own theological Seminaries and Colleges, can doubt for a moment, that these observations will to a great extent apply to them.

My own intellectual history for the year in which I have been from home, may be summed up in a few words. Some three or four months have been spent

on ship board, in which history and travels were the principal reading. A modicum of Italian was then acquired, sufficient for the purposes of business. Afterwards my time was devoted to the study of the Jewish-Spanish, and superintending translations into that language. Next came my medical practice and studies, which, with my own indisposition, have broken me off from a vigorous, if not a very successful effort upon the Turkish. I shall resume it again, in case there is no encouragement to go to the Morea. More good however, may be done in a little spot where there is liberty, than in a wide land of slavery. Intercourse with my patients, has brought me forward a little in Greek. Turkish is, however, the all important language of this country, but to acquire it advantageously, after an introductory course of Arabic, one must go where it is spoken exclusively. Tell all the young men who may come out here as missionaries, or secretaries of embassy, (both of which I hope to see,) that they do well at home to lay an *Arabic foundation*. You know better than myself, that this is of prime importance. Mr. Smith, who proposed a tour in company with me to Armenia, has very judiciously set himself down on Mount Lebanon, to the exclusive study of the Arabic. It has not been for want of the purpose, nor from any doubt of the full expediency of *doing one thing at a time*, that I have failed of confining myself to one language. Mr. Fisk regretted the necessity, which led him to mingle several half learned languages as he did. Like causes have operated in my own case. It was not my intencion in the first instance, to devote much time to the Italian. Though spoken extensively by merchants, servants and travellers, yet in Tur-

key and Greece, the French is of paramount importance, not only as the court language, but as that of ordinary business.

To acquire the language of the Jews, particularly the Jewish-Spanish, I sat down with fixedness of purpose. The original Spanish as well as the modern languages of Europe, had I not been ignorant of my destination to the Mediterranean until a short time before my departure; ought to have been cultivated in America. My first teacher in Jewish-Spanish could not be retained at this place, without great expense, and as I was unexpectedly cut off from all hope of the society of the christian Jews; I sought then for the key which would open the door of utterance to many people of all classes—the Jew; the Turk; the Armenian and Greek. This was presented in the Turkish, to which with Mr. Hartley I resolved to shut myself up. He was called away to Smyrna; and the claims of the numerous sick, and the darkening political sky, are likely to defeat another well formed purpose.

The Greeks of Asia Minor as you recede from the coast, speak only Turkish. The Armenians, on the same principle, use more and more their own language as you approach towards the ancient seat of their nation around mount Ararat. The Jews like the Armenians have their domestic language.* With these exceptions Turkish is the spoken language of Asia

* All the different classes of people have also their ancient sacred languages, in which their early religious books are written. The ancient Arabic, Hebrew, Syriac, Armenian and Greek, need therefore to be studied by a missionary under certain circumstances.

Minor, and also to a less extent in European Turkey. In short, a missionary coming to the Barbary States, Egypt or Syria, should make Arabic his great object; in other parts of the Sultan's territories, Turkish should be his ultimate aim; in the Mediterranean generally, French will be necessary to a reputable standing, and Italian will be convenient, though he may be excused if he does not speak it correctly; in Greece, Greek and French will be all the languages necessary, and in all other parts, Spanish, Armenian and Greek, should be superadded, accordingly as Jews, Armenians or Greeks are the principal objects of his attention. The former write the Spanish, and the two latter in Asia Minor, write the Turkish, in their respective characters: hence much additional labor is requisite to prepare the Scriptures and other books for their use.

Objects around me, are fast losing their strangeness. Indeed I often find it necessary to make efforts for rousing my curiosity, as I move about among the miserable hovels and filthy streets of the Levant. Here, I say to myself, the Mussulman first established himself in Europe. That mouldering turret owes its origin to the crusaders or the Italian conquerors of Constantinople. This pile of rubbish marks the site of a palace of the Greek Emperors. There stood the temple of some heathen divinity. Yonder village was founded by the Argonauts, and the adjacent coast was ravaged by the harpies. In self-justification, I may add, that I cannot yet look with perfect indifference on an ancient slab of marble or a broken column, even though they be devoid of inscriptions. I seem to myself at such times to be among the fragments of another planet, of which I had heard in the legends of childhood.

Of *manuscripts* which would be to you more highly prized relics, I have met with few valuable. Every thing Greek and Latin has been thoroughly explored, nor should I expect if the Sultan gave me permission to pass through the Seraglio, to meet with any western treasures. The oriental scholar may find perhaps a harvest yet ungathered, though no Caliph of the Saracens, has sat on the throne of Constantine. Some ancient *coins*, I see occasionally, but a missionary of course has not the means of purchasing. I wish however, I were authorized by some of our colleges to procure for them, modern books of the different people, particularly of the Armenians, which are cheap and abundant. All other books bear a high price, and he who comes into these parts, does wisely if he complies with your advice to me, and brings his library with him. Notwithstanding the liberal supply with which I was furnished, and for which I feel sincerely grateful to the committee and my personal friends, I am sadly in want of some of prime importance. Most of those which I have been necessitated to purchase in the Mediterranean, have cost twice as much as in America. In Malta are a few petty book stores, and in Constantinople a Catholic Armenian is ready to order books from France or Italy. His price, however, is most extravagant and it is impossible to obtain the least abatement.

Mr. Fisk had a number of valuable books which I hoped to have met with. I apprehend they have in some way been lost, or left at Jerusalem. This hazard might seem an objection to trusting a missionary with an expensive library. We may afford however to risk books, where we venture to expose more valuable men.

In these unquiet times it is impossible to say from what quarter a second letter will be dated—perhaps from the Greek islands, as even the soberest talk seriously of war.

CHAPTER XX.

LAST WEEKS AT CONSTANTINOPLE.

Negative answer of the Porte to the demands of the allied powers—Doubtful results of this interference—Proposed withdrawal to Greece—Arrival of an American friend—Means of communication with America—Temporary embargo—Final Departure—Servile custom on passing the Seraglio—The heir apparent—State of the city—Previous excursion up the Bosphorus and through the Valley of Sweet Waters—A sight of the Sultan—Death of my associate.

Constantinople, Aug. 31, 1827.

I am writing, I know not but my last letter from this place. After a season of anxious suspense, a negative answer has to-day been received from the Divan, to the demands of the three Allied Powers. What these demands are you will already have fully learned. Russia, England and France insist that hostilities shall cease between Turkey and her Greek subjects; that Greece, a country whose limits are hereafter to be fixed, shall constitute a tributary province, and that its governor shall be nominated by the Porte, but that in other respects it shall be independent. The first feeling throughout Christendom on hearing of this interference will doubtless be one of great joy. That it

will quench the smoking ruins of the Morea, and save from utter destruction the few who are still struggling for liberty, seems almost certain. That in consequence also, Greece, the sun of whose hopes had almost sunk in the horizon, may yet become an independent state, and thus a wide door be opened there for the unrestrained influence of the gospel, is in the highest degree probable. Yet there is a more numerous portion of the Greeks who will still be left behind in Turkey. Whether these, and the Armenian and Jewish people, may not lose more than the former will gain, admits of a question. The Turks themselves, whose prejudices against Christianity to say the least had begun to slumber, can hardly be expected to embrace the truth more readily, when it is sustained by the sword. If then war should be the consequence, (in the prospect of which, millions of the disciples of the Prince of Peace will exult,) how little is the probability to human appearance, that His kingdom which is "not of this world," will be advanced. Perhaps Christians are too prone to look with approbation on the worst exhibitions of evil passions from a perversion of the sentiment, "The wrath of men shall praise the Lord." While we rejoice greatly in results springing from actions which we would not ourselves perform, is there not something of the spirit, "Let us do evil that good may come?" The most High does indeed rule among the nations, but let us pray that He may draw them with cords of love, rather than chastise them with a rod of iron. How much more must our Father in Heaven rejoice to see a sinner brought to repentance by his goodness than destroyed by his frown!

As serious disturbances, if not open hostilities will doubtless soon be the result of this threatening interference, I feel it my duty to improve the first opportunity of going forth to the islands of the Archipelago, and afterwards perhaps to the Morea. I have accordingly spoken for a passage to Syra, an island which is quite central to the commerce of Greece, and from which I can communicate very readily with Malta and Smyrna.

The immediate occasion of my coming into town rather abruptly, was the arrival of Mr. Jones, an old College friend. Mr. J. is teacher of Mathematics, and I believe acting chaplain on board the Constitution frigate.* It has been but once since my arrival in this vicinity, that I have enjoyed the sight of a countryman. You can readily conceive how exhilarating were the tidings which Nicholas brought in the morning from the coffee house—*Ἦλθε ἓνας Ἀμερικανός ὁ ὁπίοις σας γνωρίζει. Μας γνωρίζει; Ναύσχε κύριε. Ποῦ εὐρίσκεται; Κοιμᾶται κατω.*—"There has come an American who knows you." Knows me? "Yes, Sir." Where is he to be found? "He is asleep below." At first I concluded that it must be my fellow laborer, Mr. Gridley, but when I ascertained that it was Mr. J. on a short visit to the city, I resolved at once to anticipate the time of my breaking up from the island, and accompany him in his daily rambles. We have taken lodgings with my former hostess, now removed near the palace of the Prussian Ambassador. In case of any sudden disturbances it is our intention to flee thither for protection. This seems preferable to

* Those who are desirous of a more full account of Constantinople and the events of this interesting crisis, will read with interest the "Sketches of Naval Life" &c. by the same gentleman.

throwing ourselves with the other English *proteges* under the wing of the Dutch Embassy. Both of them would be equally ready to afford an asylum to American citizens, but the Dutch Ambassador from his peculiar intimacy with the English, would have it less in his power. Besides I have received from the Secretary of the Prussian Embassy a very friendly offer of his services, in case I should stand in need of them. I became acquainted with this gentleman while he was spending some of the earlier summer weeks in Prinkipos, for the benefit of his health. As a protestant, a man of letters, and the agent of a nation on terms of friendship with ours, he has in several ways very obligingly interested himself in my welfare.

Sept. 2.—The city still continues tranquil, but I see no reason for altering my plan of going to Greece. Any considerable success, or even efforts in making known the gospel here at the present time, would in the opinion of Mr. Leeves, throw serious obstacles in the way of circulating the scriptures. Such interruption would be matter of deep regret while the work is still going on widely. While we may, let us "sow by the side of all waters." What years may intervene before the christian population will again be suffered, as now, freely to supply themselves with the "written word," is known only in the counsels of the most High.

Sept. 12.—Though I am on the point of sailing for the Grecian Islands, I find a moment to *date* my letter from the capital of the Turkish empire. I do assure you that yours of January last, though received only a few days since, was truly welcome. A drenching rain had driven me under the shelter of a sail, for the cab-

in was not large enough to tempt me below. I opened the package, and soon forgot the disagreeables around me. Shut out as I had been so long from American intelligence, I felt the force of that comparison, "as cold water to the thirsty soul, so is good news from a far country." You will not wonder at the delay of the parcel, when I tell you, that after visiting Genoa, Malta and Smyrna, it went on towards India, as far at least as Cappadocia. This latter journey, it made in company with some letters of Mr. Gridley. Ordinarily, our most direct communication with America, is by the semi-monthly post over land to Vienna and England. By this route, through the politeness of Mr. Canning's secretary, I first saw the President's message. Even from Smyrna, this would sometimes be most direct, but the want of correspondents in Austria and England, together with the expense, would deter one from frequent letters. My usual channel of conveyance has been by way of Smyrna, to which city we have a post twice a month, and in case of urgency, indeed, four times. Thence to Boston, vessels are sailing every month or two.

Sept. 14.—I have now been for some days on board a small Greek vessel under Russian colors, waiting a passage to Andros and Syra. At length, the long expected firman for our departure has arrived. The sickness of the Reis Effendi, has been the alleged reason for a delay so much beyond the usual time. It is however the general opinion, that this temporary embargo, has had its origin in the still unsettled state of public affairs. Vessels wishing to pass either the Dardanelles or Bosphorus, are at all times required to submit to a troublesome detention of two

or more days. Instances have indeed been known, when they have taken advantage of a leading breeze and dashed through, at the hazard of being sunk by the fire of the castles. It is not often however, that the rash experiment is made.

Towards evening, the rain which had continued during several days, gave place to a clear sky; and though the wind was light, our little bark got under weigh, and by the aid of the current, soon floated past the Seraglio. Whenever a vessel or boat belonging to Rayahs doubles this point, every head is required to be uncovered of shawls and umbrellas, so that nothing but the appointed calpac of the subject, or the hat of the foreigner, may be visible. Several times when coming to town from Prinkipos in a drenching rain, I have been necessitated to furl my umbrella with the rest of the company. Not that I was greatly disposed to submit to such a servile mark of homage, but I yielded from motives of humanity. Had I refused to conform to the custom, the reis or master of the boat, would probably have atoned for the neglect by the bastinado. While still at a considerable distance, the boatmen, or some passenger who is acquainted with the regulation, cries out—ὁ βασιλεὺς, ὁ σουλτάνος—"the king, the sultan." Immediately there is a bustling among the company; the shawls with which both men and women shelter their heads from the heat or cold, are laid aside, and a general clamor is raised against any individual, who delays compliance. At the *cancellaria*, where on landing in Galata, all are required to report themselves, and present their tescarees, a surly Turk stood with his stick, to see that every one left his shoes at the door. When I wore the Turkish shoes, or the streets

were unusually dirty, I conformed to the usage by slipping off the outer pair. At other times, I followed the example of the Franks, and paid the porter a few *paras*, rather than walk in my stockings only. It is not an unreasonable requisition with their fashion of double shoes, filthy streets, carpets, and divan, on which they sit with their feet under them. All customs of an indifferent nature, the missionary should readily comply with after the example of the apostle, who became "all things, to all men: to the Jew, became as Jew, if by any means he might *save* some." At first, when I entered into the presence of the chancellor, I was in the habit of uncovering my head, but I soon learned to avoid so great an oriental incivility.

As the current drifted us almost against the walls of the Seraglio, and as our vessel bore the Russian banner, I very unceremoniously, climbed one of the masts, to take a farewell view of the residence of the Sultan. From this elevation I was enabled to look down upon his outer garden, and indeed to have a very tolerable sight of the principal buildings within these limits of the ancient Byzantium. Both buildings and trees are scattered about with little regard to order, and in point of convenience as well as beauty, the whole seemed scarcely superior to the establishments of a hundred private gentlemen in Europe and America. A new structure was erecting in the lower garden, intended apparently for a mosque, and various repairs were making upon the other buildings. At a distance, on the summit of the highest hill delightfully situated in the centre of the Seraglio, I discovered a youth richly dressed, walking leisurely upon one of the terraces. This was not improbably Abdul Mechid, the heir ap-

parent of the Ottoman empire. A crumbling, or at least, a disputed sceptre, one would think no very enviable inheritance in prospect.

Amidst many contradictory accounts, the following appears to be the truth respecting the male descendants of the almost extinguished house of Othman. The oldest son of the reigning Sultan, Mahmoud II., died a few years since, as some say, by fire, and others, by disease. Others again report that he has been carried off, and secreted by the Janissaries. During my residence at Constantinople there have been great rejoicings on occasion of the birth of the only surviving brother of Prince Abdul, who is of course now not a year old. In case this family become extinct, it is said, though I cannot vouch for the authority, that there are prominent candidates for the throne. These are to be found in the sacred Tartar families, who not many years ago, on being driven by the Russians from their native land, found an asylum in the northern provinces of European Turkey. Whether there be any besides those who sprung from the ancient sovereigns of the Crimea, and who claim descent from Genghis Khan, I am unable to say.*

By degrees the entrance of the Bosphorus has closed upon us, and the suburbs of Galata, Pera and Scutari have disappeared. The far-famed beauties of this

* The youngest son has since died. The daughters of the Sultan are sometimes married to the Pashas of the provinces, but seldom are in a situation to acquire much political influence. Should ever the regular line of male descendants be broken, it is probable that aspirants to the Caliphate would imitate the founders of the dynasty, in placing their chief reliance on the sword.

Mohammedan capital; the massive gilded domes of its royal mosques, surrounded by their four tall column-shaped minarets; the groves of cypresses rising amidst low dark colored dwellings, all have melted away into one indistinct view. Alas! for thee, thou Nineveh of the west! Thou too hast thy six score thousand persons that cannot discern between their right hand and their left. But will thy proud monarch arise from his throne, and lay aside his robe, and cover himself with sackcloth and sit in ashes! And will thy people believe in God, and "turn every one from his evil way and from the violence that is in their hands?"

From the contemplation of objects without, I turn now to make enquiry respecting the companions of my voyage, who have been for some time watching the movements of my pen. Besides the crew of eighteen Greek sailors, and two passengers under Frank protection, there have come forth from their hiding places, five Greeks without passports. One of them is a priest, whose looks still shew how much he has suffered through fear of falling into the hands of the Turks. He informs me, that he has received of our tracts when on a visit at Prinkipos. Another of the fugitives is a female, who is going down to join her husband at Andros. For some time, the desire of emigration to the Archipelago has been so great, that no *tescarees*, or passports have been granted for Greek women to come from Asia up to the capital, lest their families should there unite and escape to Greece. So natural and so operative is the sentiment, "Where liberty dwells, there is my country." Russian vessels enjoy peculiar advantages for conveying away these people, since according to treaty, they are not liable

to search like those of other nations. There are hundreds also who pass clandestinely to Greece in Ionian vessels, and still more in those of the independent Greeks, which under various foreign flags, are extensively engaged in the commerce of the Black Sea.

During the weeks of suspense which I have now spent in Pera, there have been rumors of serious dissensions existing between the Sultan and the Divan. The report was again revived that the former wished to blot out the name of Christian from his empire. But though the females of the family have several times been thrown into a panic at the alarm of a rebellion actually begun in the city, we ourselves felt no serious apprehensions. We could not but observe indeed, the feverish state of feeling manifested by all classes of people. Even the Turks looked with unwonted curiosity on the hurried step and anxious manner of the Christians. Yet the strong military force put it out of the power of the populace to rise without the instigation of the government. As for the doubling of the guards, and the stationing of a new regiment near the British palace, this seemed evidence of a disposition to prevent rather than to promote disorder. And if, as some predicted, the subjects of the three obnoxious powers should be thrown into the castle of the Seven Towers, it seemed likely to be done without tumult.

With these views of the political prospects, we did not hesitate to spend our days in visiting the city and its environs. On Friday, we followed the multitude to see the Sultan in his weekly attendance at the mosques. My more zealous companion by pressing forward too eagerly among the guards, received a

blow from a negro officer, yet he regarded this as but a small drawback on the gratification which it afforded of his curiosity. As for myself, having had a previous opportunity of beholding him to better advantage, I chose to keep my more dignified station among the horses of his highness, and catch only a hasty view of his heron's plume studded with diamonds. We saw no other disposition to treat Franks with rudeness, and it is very possible, that had one of the Turks not belonging to the military, been thus forward, he might have met with a worse reception. Previous notice is always given, probably at the different mosques, of that at which the Sultan will attend. By enquiring in the streets, you can often ascertain this of the first Turk you meet. The occasion is improved by those who have petitions to present, and a particular officer always stands ready to receive them. The small mosque within the walls of the Seraglio, and which was formerly the church of St. Irene, is that, which on all other occasions, is frequented by the court.

On a subsequent day, we took a boat and ascended the Bosphorus, quite to its entrance into the Black Sea, a distance of thirty miles. My companion busied himself in tracing the route of the Argonauts, and we both of us rested for some time on the Cyanean rocks of Europe. As we passed near one of the royal summer houses, several barges with females of the Seraglio under the conduct of a black servant, were just pushing off. Our Turkish boatmen requested us to lay down our charts, and avoid a too scrutinizing gaze. We were careful on setting out to inform them that we were Americans. Besides the favorable light in which Americans are generally viewed by the Turks,

we soon found that as such, we had a peculiar share in the good graces of our conductors. The Americans, they said, had made war upon the Algerines, by whom a brother, and other friends had been killed. They themselves had met with ill treatment in a quarrel, which took place between the Algerine and Turkish sailors at the Dardanelles, and which seemed by their account, for a season to have threatened very serious consequences. Thus it would appear that Mussulmans too, notwithstanding a common faith, sometimes fall out by the way.

Upon the very day, when, as we afterwards learned, the Sultan's answer was given to the ambassadors, we were traversing the streets of Constantinople without molestation, from one extremity to the other. The same practice I continued, after the departure of my friend to rejoin his vessel. In one instance, I made a two days' excursion by way of Kiadh-hane and Belgrade, to the shores of the Black Sea. I felt it a luxury on leaving the barren and dreary country, to enter the royal forest, in the midst of which is situated the lovely village of Belgrade. It is several leagues in breadth, and stretches along the coast of the Euxine at intervals, for a hundred miles. No part of the country reminded me so forcibly of American scenery, as these groves of beech, chesnut and birch trees, with the silvery lakes which they embosom. On first visiting the *bends* or artificial reservoirs, which supply the city with water, it did not occur to my recollection that they were the work of art. In one or two villages beyond Belgrade, inhabited by Greeks, I found that small parties of Turkish soldiers, had just been quartered. Thus every precaution seemed to have

been taken, to prevent the slightest disorder at this critical period.

In a former passage up the rivulet Barbysses, which enters the harbor through the delightful valley of Sweet Waters, we met a fine looking Turk, travelling with only one or two attendants. From the awe which his approach inspired even among the Mussulmans, it was evident that he was a person of some consequence. The boatmen said he was the Grand Vizier. As he glided past us, we discovered in his countenance as we thought, marks of care, which could not with his robes of office be laid aside. Besides the purposes of relaxation, he had been, we presumed, to inspect the preparations for a military fete that was exhibited a few days afterwards. A slight structure in imitation of a Greek fortress had been thrown up, and a mine constructed underneath. Here the Sultan reviewed his troops in person, and after a feigned action and flight of the pretended Greeks, fire was set to the train, and the whole blown into the air. This was understood by many, as indicating the monarch's purpose of listening to no terms of accommodation. It is a common opinion of the people, and perhaps the idea is encouraged by the government, that not only the principal officers, but even the Grand Seignior himself, is in the habit of visiting different parts of the city in disguise. I was once walking in Pera, and met a Turk, probably one of the chief dignataries, by no means richly dressed, and striding along entirely alone. There was nothing in him to attract my notice but his haughty gait, and the quailing and shrinking back of the multitudes before the rapid glance of his keen black eye. A thousand anecdotes are related of the

strict and even handed justice, which the Sultan is said to administer on such occasions.

But though in this unrestrained manner I have traversed the city and country without fears of present disturbances, yet in the opinion of many, war will ultimately ensue. All therefore whose business permits, are withdrawing at least to Smyrna. Under these circumstances, and as access to every class of people is, for the time being, greatly interrupted, I have decided with the unanimous advice of my friends to go down to the Islands of the Archipelago. Mr. Leeves has confided to my care more than sixteen hundred copies of the Modern Greek Testament, to which others are to be added from the depot at Smyrna, as occasion shall require. As yet only a few copies have been circulated in Greece, and it seems highly desirable that small depots should be established for the sale of the Scriptures in different parts of the country. I wish also to ascertain what encouragement that country holds out for the labors of Missionaries.

Before leaving the country, I have given information of the gathering storm to the missionary family at Beyrout, and to Mr. Gridley my missionary brother at Caisarea, twenty five or thirty days' journey from Constantinople. The latter I have advised to hasten in some direction as fast as possible to the coast.*

* Little however, as it afterwards appeared, did this devoted missionary stand in need of such advice. Even then, he was within but a few days' remove of "where the wicked cease from troubling, and the weary are at rest." He died at Caisarea on the 27th of September. The Christian Spectator, speaking of the early Mediterranean missionaries, pays the following just tribute to his memory. "The grave of Parsons is in a Greek convent at Alexan-

Having thus discharged the duties of private friendship, and made every arrangement which the public interests of my mission seemed to demand, a few days since, with a passport from the English Ambassador, I presented myself before the Turkish authorities. [I had at an earlier period called at the hotel of the Prussian Embassy, but finding that the gentlemen attached to the legation were absent from town, and that nothing occurred to interrupt the public tranquility, I felt that any special precautions would be unnecessary.] Though I was mentioned in the document as an English subject, the chancellor nevertheless asked of what country I was. Having seen me often as I came in town from the islands, he was doubtless aware of my nation and of my object there. Indeed I was given to understand that my proceedings, in common with those of all foreigners, and especially *the Bible men*, had been carefully watched by the new police. On my replying to the enquiry that I was an American going to Syra, the principal Turk, putting his hand upon his breast in the oriental style of salutation, very politely wished me in Italian, *buon viaggio*—a good voyage.

dria; his companion in travel, (Fisk,) lies at Beyrout, and Gridley, worthy to be their successor in their toils, and their companion in that glory into which they as well as he, entered through much tribulation, sleeps in savage Cappadocia."—"From long and familiar acquaintance with him, we may say, that a man of more indefatigable industry, of more restless energy and enterprise, is rarely found. With uncommon vigor and hardihood of physical constitution, he combined a more uncommon disposition, to deny himself in all things for the cause of his master."

CHAPTER XXI.

DEPARTURE FROM TURKEY.

Temperance of the Mahometans—Island of Marmora—Characters of my companions—Conversation on the usages of their church—Broukolakas—Gallipoli—The Dardanelles as a missionary station—Tenedos—Alexandria Troas.

Sea of Marmora, Sept. 15, 1827.

THOUGH the wind has been contrary during the night, yet with the aid of the current, which sets very strongly from the Bosphorus, we have made considerable progress. On our right hand, the low shore of Europe stretches along distinctly in view; and on our left, the snow-clad summit of the Mysian Olympus has drawn near to greet us. From this and the neighboring mountains, ship loads of ice and snow, during the summer season, are constantly brought to Constantinople.

Every where in the city and suburbs, sherbet cooled with this mixture, is exposed or carried round for sale. Sherbet may be prepared from a variety of fruits. Most frequently however, it is the expressed juice of raisins. After it has been poured through a colander filled with snow, a little rose water is added from a vessel resembling a pepper box. Thus prepared, it is an agreeable beverage, and with the coffee which is to be had at every corner, takes the place of the more pernicious draughts of our country. The sherbet is sold at two paras, and the small cup of coffee for five,—less than a penny, yet most of this coffee

is brought from America. Though served up without milk, and often without sugar, the coffee soon becomes very acceptable to foreigners. In the coffee houses a vessel of hot water is kept constantly by the fire, from which a smaller one is filled whenever you call for a dish. Into this, the moment that the water boils, a table spoonful of coffee is poured, which has usually been beaten very fine in a mortar. As soon as the bubbles make their appearance again, without being clarified, it is ready for use. Hence it is that the traveller has only time to seat himself, and take into his hands the *chibouke*, or pipe, before it is presented. They only who have made trial of it, are able to say, whether it is a Turkish coffee house and a semi-barbarous land, that give it all its zest.

Those who wish to check the progress of intemperance in our own country, do well to know the substitutes for wine and ardent spirits, which religious scruples or other causes have elsewhere introduced. Many who will not be prevailed on to become water drinkers, might, during the winter months, content themselves with a cup of coffee, though prepared in the hasty manner of the Turks. It is earnestly to be desired that innholders, and especially the keepers of small groceries should be persuaded to offer their customers, this cheap and wholesome refreshment.

In all my intercourse with the Turks, I do not remember to have seen more than *two* in a state of intoxication. One of these was the servant of a foreign consul at Smyrna, and the other a soldier at Constantinople, whom the guard were leading away, probably to punishment. And yet no people in the world have greater muscular power, or bear heavier burdens than

the Turkish porters. A traveller would hardly be credited, who should speak of some well authenticated facts, but most masters of vessels and naval gentlemen who visit Smyrna, are aware, that they make no account of carrying four or five hundred pounds weight. What a reproach to Christian nations, that the holier principles of their faith, should not do as much to suppress and prevent intemperance.

In the suburbs and in the *Christian* quarters of the city, the mild wines of the country are publicly sold. A species of brandy, called by the Greeks *rakie*, and which is distilled from wine or the residuum that is left after treading the wine press, also tempts the unwary to the formation of ruinous habits. Still the number of confirmed drunkards among the Greeks is small, though on occasion of their festivals, they too often violate the rules of temperance.

P. M.—The wind has freshened, and become more unfavorable, so that we are standing off towards the island of Marmora. Its height as well as that of the peninsula of Cyzicus which we have passed, and the European coast from which we are receding, must be several hundred feet. The island, and from that, the sea of Marmora, derives its name from the extensive quarries of marble which are still wrought there. These are now visible, as we approach, from the piles of ruins around them. We discover also, lights glimmering along the shore, belonging probably to the vessels which have come to obtain materials for the new palaces and barracks erecting at Constantinople. The marble of Paros is no longer at the command of the Sultan, and it is easier for the people of the capital to raise stones from their native bed, than to bring

them from ruined cities in the interior of Asia. At Smyrna, on the contrary, their new structures are supported by marble, porphyry and granite pillars, which once adorned the temples and palaces of Ephesus, Sardis, and other Ionian and Lydian cities. The vast cemeteries of Constantinople and its suburbs, are likewise dependent on Marmora for their tomb stones.

During the evening, I was interested in a plaintive song of the sailors as they leaned over the side of the vessel towards their native island. They had been absent three months from home, but were now probably within a few days sail, and hope must have prevailed over their anxieties. Of the passengers, who like myself, were going out not knowing whither they went, and without my sources of consolation, there were several whose countenances indicated the deepest sadness. May the God of the stranger and pilgrim, be their God, and bring their wandering feet at length to "a city of habitation" more fixed than the dwellings of earth.

Rarely it is that I have heard among the Greeks any of the "songs of Zion." Most of those now in common use, especially in the independent parts of Greece as I am assured, are patriotic and warlike. These have taken the place to a great degree of their former *kleftic*, or piratical songs.

Sept. 16.—Found ourselves at morning, but a little distance below the island of Marmora.

I learn more and more as we advance, of the character of our company. Probably they are a pretty good specimen of the Greeks with whom I shall meet in the islands below. The captain and his brother who are the principal owners, are still devoted to the super-

stitutions of their church. During the night, their lamp is kept burning before the picture of the Virgin. Their devotions are performed with commendable regularity, yet with more publicity than is needful or consistent with the direction, "But thou when thou prayest, enter into thy closet." In the morning, instead of retiring for this purpose into their cabin which would be quite convenient, they merely turn aside on the deck of the vessel. And yet there is a simplicity of manners about these gentlemen, which discountenances the idea, of gross Pharisaism. The views entertained by Protestants of private devotions, are widely different from those of the Greek; the Catholic; or the Mahometan.

Before beginning their meals, they are careful to make the hasty sign of the cross, and indeed on occasions far less important. With the more devout part of their countrymen, should they at any time happen to sneeze, they would not fail to perform this ceremony, and exclaim, *δοξας ὁ Θεος*—praised be God. It is thought essential to good breeding with them, as with other classes of people in the Levant, to say on such an occasion, *μὲντης ὑγιείας σας*—your good health. "To this you are expected to reply, *ευχαριστώ σας*—I thank you." These last are compliments of very familiar use on presenting a dish of coffee, a cup of wine or the like.

Our clerical friend reads the New Testament very regularly, and seems not to be a companion with the captain and supercargo in their religious observances. Indeed, judging from his conversation and conduct, he is less under the influence of superstition than inclining to scepticism. With him and the officers I have had

several friendly conversations on the opinions and usages of their church. This sometimes is in accordance with the policy which it has been thought expedient to pursue, especially in our intercourse with the Greeks. Instead of engaging in controversy on the subject of pictures, fasts, and the like ceremonies, we choose rather to dwell on the leading truths of the gospel. To prepare them for the reception of these truths, we endeavor to impress on their minds the difference between the authority of the inspired writers and that of Chrysostom, Basil and the fathers. The priest at length acknowledged that while the decisions of the former are infallible, those of the latter are to be regarded merely as the opinions of good men, liable to error. How much his avowed sentiments and conduct are influenced by sinister motives, I cannot be sure. He has however already expressed a wish to *bear me company* in my proposed tour—of course at my expense. As he came away without any of his effects, we invite him for the present to take his meals with us.

According to the usages of Greece and the Levant, each company of passengers, and often different individuals of the crew, bring with them their own provisions. My young Greek attendant, Nicholas Thesalomagnes, has provided for us a large basket of grapes, from the hundreds of bushels which we saw in the streets of Scutari; also bread, olives, &c. We sit down to our meals on the deck of the vessel, in the same circle with the officers, and feel that in this mode of familiar intercourse, we are far more likely to come at a knowledge of their characters, and exert a good influence over them.

By whatever unworthy motives the priest may be actuated, in one respect at least, I must believe him to be sincere. He declaims with too much zeal and asperity against the patriarch and higher clergy, to leave room for doubt of his cordial hatred towards them. Perhaps their injustice or his own imprudencies, may have deprived him of the lucrative situation which he sometime held in the church established by the Russians, for the benefit of prisoners in the bagnio. Neither of these suppositions would be very uncharitable, if I may judge from my own observation of the inferior orders of priesthood, or from the universal testimony of others respecting the character of the higher. Not a few of the village priests among my acquaintances, indulge in too free use of wine, in card playing, and the like practices.

Among the fugitives in our company, are one or two who are exceedingly destitute. Of such I expect to see many in Greece. The *transition* state, or that in which a nation is passing from slavery and war to independence and peace, is usually one of severe suffering. Yet the descendants of the present generation will doubtless reap a rich harvest of blessings from this seed time of their fathers' tears. For the relief of the sick poor, with multitudes of whom I shall probably meet during the ensuing winter, I have ventured to purchase a considerable stock of medicines. This has appeared to me the most economical mode of contributing my mite to diminish the distress which I expect every where to witness.

The sailors of the vessel do not receive wages, but like fishermen in America, have a certain share of the clear profits of the voyage. Nor are they by any

means under the same degree of subordination as the seamen of other nations.

[My subsequent observation also, during twenty or thirty short voyages in the Archipelago, convinced me that their reputation for seamanship, (except as compared with the Turks,) has been greatly overrated. Our own crew of eighteen managed their bark far less skilfully, than half that number of English or American seamen would have done a vessel of thrice its size. A like disparity I afterwards found almost invariably to exist. Their fair weather voyages, in which they are seldom out of the sight of land, cannot be expected to impart the same skill and fearlessness, as the navigation of the open seas.]

About one fourth of our crew are able to read. Most of them, however, manifest great indifference to the scriptures and tracts, and not a few an equal indifference to the ceremonies of their own church. In both of these respects they are probably an example of what will soon be a great part of the people of liberated Greece. In Turkey we have superstition to contend with; in Greece, it will be infidelity. Those who shall follow the apostolic example and preach to this people "Jesus Christ, and him crucified," will, no doubt, find the doctrine still to be, "to the Greeks, foolishness."

Whenever education is the theme of conversation, my companions readily listen, and are never weary of talking on the subject of liberty. I feel bound to profit by this state of mind in endeavoring to impress upon them that knowledge and virtue are the only foundations of liberty; and that virtue will not exist without the influence of pure christianity.

At evening the attention of the crew, which the life of Joseph failed to secure, was completely absorbed by a conversation respecting *Broukolakas*. This simple story of "him that was separate from his brethren," has that in it which speaks alike to the heart of childhood and ignorance, of age and knowledge. In the present instance, the narrative was read by one of their own countrymen, and probably heard for the first time in their modern language. The translation was also made by a Greek at Malta. From this and a multitude of like incidents, which I have witnessed among the Greeks of Constantinople, I am led to think there is a two fold difficulty in the way of understanding our books. The translator having been long absent from his country, may have leaned too much to the idiom of ancient Greek. But what is probably the principal obstacle, the minds of the people are so little cultivated, that unless the language be exceedingly vulgar, it will be above their comprehension.

The *broukolakas* or vampires, an account of which collected my little audience after the book had put them to flight, are an important object in the superstitions of the Greeks. In popular estimation they are evil spirits which entering the bodies of the dead, oft times return at night to feast upon the life blood of surviving kindred. The captain and some others professed to believe in their existence and one thought that he had himself seen them. All laughed however at the stories told by the priest and my companion, to throw ridicule on the notion.

To this succeeded another still more warm discussion on some superstitious practices of their church. These the priest asserted were a device of the clergy in later times, in order to gull the people of their

money. Notwithstanding his authority, they hesitated not to call my young Greek friend, a Lutheran and *Frank*, and not a Greek, for holding such heterodox opinions. He insisted strongly, however, on his belief in their scriptures, and challenged them to find authority there for the practice in question. Among those who embrace the Protestant sentiments, I find the Greek love of controversy and satire, too keen to subserve at all times the cause of truth. More than once, have I had occasion to caution Nicholas in this respect. The priest who was probably seeking to ingratiate himself in my favor, escaped reproaches from the people on account of his clerical beard and office. In the close of the discussion I endeavored, as heretofore, to direct the thoughts of my companions towards what is the great aim of those Scriptures, which we all professed to take as "a light to our feet, and a lamp to our paths."

During the day we had passed the site of the ancient Parium, now Camara-su, on the Asiatic shore. Near this the captain pointed out the promontory of Kara Bournou, or Black Cape, which he said was the limit of the Trojan citadel. It occurred to one of the young men that a castle so many days in extent, must have been pretty large. For my part I was disposed to listen to all the popular opinions of this kind, as there is often some important fact to which they refer.

Both shores of the Marmora have been distinctly visible, throughout the day, presenting hills of somewhat less elevation than those we passed yesterday. But few villages are in sight, and the country as we have tacked from side to side, appears barren, or at least uncultivated; partly arising no doubt from its

exposed situation to the annual visits of the Turkish fleet.

Anchored just at night in the little bay of Gallipoli. This is about one hundred miles from Constantinople, and twenty-five from the Dardanelles.

Gallipoli, Sept. 17, 1827.

Went on shore at an early hour to lay in a stock of fresh provisions, although we heard there had been in the place some recent instances of the plague. On landing, we observed twenty or thirty granite pillars, now used for securing boats, or for the support of houses which projected over the water. Near by was one of those granite sarcophagi, so often to be met with in the ruined cities of Asia Minor. Its sides exhibited the common ornament of the ram's head, surrounded by a simple wreath of flowers. There was also a Greek inscription upon it, yet so defaced as to be but imperfectly legible. This "narrow house" of some perhaps forgotten monarch, now answers the purpose of a basin to the public fountain. On a slab of marble near the shore were some Latin words, and we were told of another with a long inscription at no great distance, as well as other ruins of considerable interest. We had only time while the captain was busied in the market place, to make a hasty visit to the citadel. This was a vast pile of rubbish, the work apparently of no very remote period. The eye of one, however, from a country so new as ours, whose most ancient memorials, have scarcely lost the freshness of the quarry, cannot at once look with indifference on the fragments of marble, porphyry, &c. collected from the ruins of earlier times to form the mod-

ern structures of almost all the cities of Turkey. The walls of the citadel were chiefly constructed of a common breccia, and sandstone, with imbedded shells. I had before seen the same on both sides of the Hellespont, at Abydos and Sestos, and on enquiry, learned that it was also quarried at a short distance from Gallipoli.

Several of the inhabitants with whom we spake, estimated the number of houses at eight thousand. Of these they said a few hundreds were Jewish; a still greater number Armenian; and the remainder Greek and Turkish. As viewed from the citadel, I did not think that in all, there were more than two or three thousand.

Notwithstanding we were told the place was in considerable agitation from rumors of an impending rupture between the Franks and the Turks, we ventured to give away publicly a considerable number of tracts to Greek children. I presented also a copy of St. Luke's gospel, to a well dressed Jew whom we met in the street, together with Hebrew tracts to others of his brethren.

Leaving Gallipoli, we then proceeded slowly down the Hellespont, or Dardanelles. This strait at the two extremities is five miles in width, but in the narrowest parts, scarcely one. Its shores though not destitute of beauty, are less varied and picturesque than those of the Bosphorus. The harbor where the Mahometans first landed in Europe; the mouth of the *Ægos Potamos*; the supposed sites of Sestos and Abydos, with here and there a scattered tumulus like those upon the plains of Troy, passed successively under our view. The important events associated with them in the Turkish, Grecian, Persian and Trojan histories,

kept us employed in conversation until we reached the old castles of the Dardanelles. While the vessel was waiting the visit of the boarding officer, a part of us jumped into the boat and pulled off for the Asiatic town.

Each of our company purchased a dish of *calvar*, which is a favorite sweet-meat prepared from almonds, sugar, &c. During the Greek fasts, it forms an important addition to their bread and olives. Besides this preparation, for which the town is famous, the manufacture of earthen ware is carried on here to a great extent. Most of the shops in the Strada Marina, are crowded with this ware, which is of a delicate brown color.

I left Hebrew, Greek, and Turco-Greek tracts in the depository which I had established here in January last. All the nations trading with Constantinople or the Black Sea, are obliged to have their consuls at this place. Many circumstances conspire to render it an important *missionary station*. Its fixed population is greater than that of Beyrout. Thousands of vessels pass to and fro annually from every part of the Mediterranean, the Marmora and Black Seas. Owing to the contrary winds which often prevail for a month at a time, it is no uncommon thing for two or three hundred vessels to be lying here at anchor together. From the three great commercial cities of Turkey, viz. Constantinople, Smyrna, and Salonica, it is about equidistant, and the voyage is usually accomplished in two or three days. It enjoys the protection of foreign consuls of different nations. The high land of the opposite shore of Europe, and the island of Tenedos, would afford healthy places of retirement during the

nicky season. Possessing such advantages for the circulation of the scriptures and tracts; for labors among seamen, and missionary operations generally, we may hope that it will not long remain unoccupied.

After an hour spent in rambling about the town, we hastened on board our vessel, which had not come to an anchor. More than fifty sail of vessels were lying near the castle, waiting for a favorable wind to pass up the straits. This during the summer is quite unfrequent. It has been proposed to have a steam-boat stationed here for the purpose of towing vessels through the narrow and crooked channel. The captain enquired of the visiting officer, if there was convoy to be obtained for Syra. He smiled, and said there was no need of convoy for vessels bound to Hydra. In the estimation of the Turks, that island is regarded as the chief seat of piracy and rebellion.

The castles being past, all hands are now busily employed in preparations to resist the piratical attacks of their brethren without. Our two cannon, with the blunderbusses, muskets, swords, &c. give the deck of the vessel, the appearance of an armory. One of the guns just discharged, sends back a fine echo from the low irregular hills, within which we are still shut up.

We soon glided down to the more interesting part of the Troad. The classical student need not be reminded on what objects the eye most eagerly fastened. Cape Janissary, with its crowd of windmills, he recognizes as the Sigeon promontory. The lofty tomb of *Æsyetes*, he discovers at a distance on the plain. For that of *Ajax*, he searches on the extremity of a range of hills which extends up as far as the castle of the *Dardanelles*. Two of those usually ascribed to *Achilles*,

Patroclus, and Antilochus, he readily makes out. The shallow bay, where the Greek fleet are supposed to have had their station, he fancies has been filled up by the accumulation of sand, and that hence the Rhœtean promontory is scarcely distinguishable. For the mouth of the Mender, or Scamander, and the discoloration of the water caused by its muddy stream he will look in vain, if he passed as near as we did to the European shore. We were able to discover that the rocks around the lower castle of the Dardanelles are of the same species of calcareous sandstone, seen above at Abydos, and Gallipoli. One of the islands in the group, around Sigeum, the sailors called Mavarea, and is of a considerable size. As we descend, other tumuli make their appearance upon the Trojan plain, while Ida rises in majesty far in the horizon behind. Imbros backed by Samothrace is seen in the opposite direction, but owing to the haziness of the weather, neither Lemnos nor Mount Athos are visible.

We hail a boat just now (4 o'clock, P. M.) which says that an English vessel has been pirated within the last three or four days, and that the fleet which we see below are all bound up the Dardanelles. Our Captain concludes therefore, to come to anchor near Tenedos.

It is but a year to-day since I sailed from Boston, little expecting that within so short a time, I should twice have passed the Hellespont. We landed a little before sunset, at the only town which there is upon the island of Tenedos. It is on the eastern side, over against the Trojan coast. The number of houses is about four hundred and fifty, Greek and Turkish. It

is defended by a castle of considerable strength, which together with the castles of the Dardanelles, has recently been put in a state of improved defence.*

A range of hills above the town, completely shuts out the view of the sea towards the west. Behind these, the Greek fleet in the war with Troy, would have been most effectually concealed. Scarcely any important remains of antiquity have been discovered in the island. We searched in vain for the granite *soros* or tomb, of the father of Herodes Atticus. There are many of these sarcophagi at the public fountains, but we thought it hardly possible that the inscription first copied by Chandler, should have become so soon obliterated. Perhaps it may have been removed by foreigners, or overlooked by us in our hasty search.

Wine is the principal production of the island, and it still retains much of its ancient celebrity. The coins of Tenedos, had on them a cluster of grapes. From some of the fruit which we purchased in the market place, we found that though ungrateful generations,—the Pagan, the Christian and the Mahometan, have come and gone—their Father in Heaven “has not left himself without a witness” upon their fruitful hills.

Took with me in my walk, as usual, Greek tracts for distribution. Nothing could exceed the eagerness with which they were received by the children. Such facts I continue to mention, in order to shew the

* The Russians in 1807 destroyed the town, which then contained 600 Turkish and 300 Greek houses.

freedom with which missionary operations may still be prosecuted in every part of Turkey. Neither in the Catholic or Protestant countries of Europe, do so few obstacles exist in the way of the circulation of books. None of any description can be introduced into Austrian Italy, except from Vienna, nor thence unless approved by the authorities.

Several hundred regular soldiers have lately arrived, to garrison this key to the Dardanelles. Perhaps this is in consequence of rumors that the Greeks are about to make a descent upon the island, or as a shew of opposition to the demands of the Allies. They were not quartered in the citadel, but in houses, which the Greek inhabitants had been compelled to vacate for their reception.

We have had here a fresh instance of the communication which the Greeks in arms, keep up with their brethren at Constantinople. For the third time on our passage, we were inquired of respecting a Turkish vessel going down with an Aga and military stores to Mitylene. It seems the Greek cruisers are hoping to secure this prize. One of our company on leaving Constantinople, was charged with a message about the sailing of the vessel, and agents at the different places where we have stopped, have undertaken to forward any intelligence which they may receive. Notwithstanding many of the Greeks have been prevented from joining in the insurrection, and the islanders are compelled by their necessities to resume their commerce with the Turks under foreign protection, they still cherish a keen desire to do them all the injury in their power consistent with their own private interests. In whatever other respects they may differ,

they are all agreed in cordial hatred, and, at least, secret opposition to their Mohammedan masters.

At evening we were visited by a boat from a Greek vessel under English colors, bound like our own from Odessa to the Archipelago. The captain was an intelligent young man, who had been a student of the college of Scio. There were also two lads from Ispara. In consequence of the calamities which came upon their native island, they had been wholly deprived of the advantages of education. In the conversation which took place between them and our crew, I saw evidence that we had met with a different class of Greeks, from the spiritless and servile young men of Constantinople. When the Turkish muezzins raised their accustomed cry from the minarets—"God is God, and Mahomet is his prophet; to prayer, to prayer,"—pitching their voices to the same key they exclaimed, "curses be upon the head of Mahomet, and cursed be all the followers of the prophet." On being reminded of the precepts of the gospel which they were thus violating, they justified themselves by an affecting appeal to the history of their country and kindred. The captain and six or eight of his crew who could read, very gratefully received our tracts.

Sept. 18.—Got under way before day break, together with the Greek vessel mentioned yesterday. A storm of thunder and rain during the night, had brought us a fresh north wind so that we soon left Tenedos behind. We had not proceeded far however when we hailed a vessel coming from Syra, which had been plundered by the pirates a few hours before near Cape Baba. After speaking with each other, our

captains prudently declined proceeding, until the darkness of another night should afford them some protection. We came to anchor therefore near the coast of Troy, a little south of the ruins of Alexandria Troas. This is one of the numerous cities which derives its name from the Macedonian conqueror. Here it was that the Apostle Paul (Acts xvi. and xx.) saw in vision the man of Macedonia, and here on his return, he restored Eutychus to life.

Taking a hasty meal, and having leave of absence for a few hours, I then sat out in company with two young Greeks, to explore as much as possible of the Troad. Not having observed Esky Stamboul, or the old city, as Alexandria Troas is called by the Turks, we had supposed ourselves considerably to the north of that place. Hence we had great hopes of being able to reach Bournarbashi, which Chevalier and most of the early travellers and indeed many of the modern, have regarded as the site of ancient Troy. Bournarbashi is near the Mender, nine miles from the nearest point of the Hellespont, twelve from Cape Janissary, and five or six from the sea. Dr. Clarke and others have contended that Troy was on the other side of the Mender, to the north east of Bournabashi.

We sprang on the shore of this doubly classic land, with almost as much enthusiasm as the followers of Æneas would have felt on revisiting their native soil. Climbing a bank of sand stone, perhaps a hundred feet in height, we found ourselves at once in the midst of thick groves of the low valani oak, with which this region is widely covered. The husks of the valani, in size and appearance resembling the chesnut burr, form an important article of exporta-

tion for the purpose of tanning. Proceeding about a mile in a north easterly direction, we quite unexpectedly reached the ancient wall of Alexandria Troas. We followed it through the forest for a considerable distance, but soon found that it would require some hours to complete the circuit. The prevailing height of the mound on the outside, was from twelve to twenty feet, and its thickness at the base, about the same. The foundations were mostly in place, consisting of stones, not more than four or five feet in length, and of uniform dimensions. While hesitating what course to pursue, we discovered a Turk, who turned aside and seemed disposed to shun us. The reason of this conduct, and of the alarm and flight of several others whom we saw during the day, we afterwards learned to be the frequent descents of the Greeks upon the coast, for the purpose of carrying off cattle and other plunder. On overtaking our suspicious friend, and making known our wishes, he readily undertook to conduct us to the principal ruins, now not far distant. We saw the remains of the aqueduct built by Herodes Atticus; a gymnasium with baths of the times of Hadrian and the Antonines, now vulgarly called Priam's palace; the two marble extremities of the theatre, and hundreds of granite and marble columns, many of them still standing, yet perhaps not in their original situation. Our survey was too rapid to attempt a description. We observed that numbers of American officers had left their memorial on every blank page of this album of antiquity. To one of their countrymen, the sight of these familiar and honored names, awakens very pleasing recollections. Justice however to those who

may hereafter visit the same scenes on their cruize to the mouth of the Dardanelles, to say nothing of good taste, would seem to require, that they should write in somewhat *smaller* characters.

Within the area of the city, several Turkish families had built themselves temporary dwellings, from materials which had formed the palaces of kings. Many of them were engaged in gathering the *valani*, and a species of large walnut which abounds here. We saw during the day more than twenty of the carts, in which travellers love to recognize the antique form of Homer's time. The wheels are a solid block of wood, supporting a long wicker work basket.

From Esky Stamboul, we then bent our course to the north. Just without the walls, we passed the quarries from whence their materials were drawn. Finding that our efforts to reach Bournabashi, or the tomb of *Æysetes*, would be in vain, we entered the dry bed of a torrent which led towards the east. This we followed for two miles, until we found water flowing in its undiminished channel. The width was about ten or twelve feet, and the depth five or six. In the fields we discovered several sarcophagi, also many blocks of granite built into the modern houses on the plain without the city. Our approach to one of them caused no small alarm to a Turkish family. The mother called out most loudly, "Haide—begone." I bethought me however to exclaim, "Su var me—water is there?" remembering that the precepts of their religion required them to compassionate the thirsty. The husband who was beating walnuts from a tree near at hand, directed his wife to hand us the vessel of water. She placed it upon the ground and

then fled to a distance, attempting with her ragged veil to conceal features apparently not the most lovely. Within the enclosure of the city where strangers are more frequently seen, we found the people less timid.

On our return near the shore, and almost directly opposite to the island of Tenedos, we saw several serpents of different colors. Two of them which somewhat startled us, were black, and though short, sufficiently large, with the aid of the traveller's lips and the poet's imagination, to correspond to those of which Virgil speaks in the story of Laocoon—

*“Ecce autem gemini a Tenedo tranquilla per alta;
(Horresco referens) immensis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt.”*

We saw also the centipede, and the echinus. The latter was pointed out to me by one of the Greeks, who opened its prickly shell, and ate it raw as he would have done an oyster. Of trees, besides the valani and walnut, the pine was most frequent. The cystus plant was also common.

Many hundreds of granite balls which had been formed from ancient columns for the cannon at the Dardanelles, lay scattered about the plain, as though now of little value. The artificial lake which made part of the excellent harbor of Alexandria Troas, is now mostly filled up with sand. While lingering about this spot, and picking up fragments of ancient pottery, &c., some Turkish soldiers came out of a guard house, and asked from whence we were, and said that we ought to go before the Aga and Bim-

bashi. The reason they assigned was that we were not at liberty to carry off antiquities, without payment or permission. As we had nothing of value, we informed them we had not time to stop, and continued our walk towards the vessel. Shortly after a shepherd Turk came to the brow of the hill above us, called upon us to return, and loaded his gun in our sight. I pointed out our vessel, which had its Russian colors flying; shook my travelling firman, and took no farther notice of him. At the place where the boat came off for us, two others approached from a contrary direction. These pointed their guns at one of the young men who was cutting bushes for our live stock, and threatened to fire upon us, if we did not leave the shore. Thinking my Frank dress would afford him some protection, I went and sat down on a rock before him, while he completed his task, and the rest of the party proceeded leisurely to the boat. On reaching the vessel just at night, we found considerable apprehensions had been entertained for our safety, from the length of our absence and the sight of the armed Turks upon the shore.

During the excursion, I had given away a quantity of Greek and Greco-Turkish tracts, to travelling Greeks with whom I met. They are not permitted at present to reside in the immediate vicinity of the coast. I felt gratified here on the plain of Troy, a scene so celebrated in the earliest writings of the Greeks, to distribute among their reputed descendants, books in a language intelligible to them, yet bearing great resemblance even to that in which Homer sung. I have however a higher satisfaction in

contemplating the holier tendency of the humble narratives of the Shepherd of Salisbury Plain, the Dairyman's Daughter, the Young Cottager, &c. which I have circulated. Their object is not to excite, but to allay the violent passions of men; not to stir up the "Sons of the Greeks" to deeds of murderous war, but to enlist them in that good fight of faith whose "warfare is within."

CHAPTER XXII.

SCIENTIFIC NOTICES.

Thermometrical observations in the Atlantic and Mediterranean—

At Smyrna and Constantinople—Tribute to a departed friend—Geological collection, and notes on Constantinople and the Bosphorus—Shores of the Marmora—Daghamam—Princes' Islands—Dardanelles—Tenedos—Alexandria Troas—Smyrna—Sepulchral stones—Concluding hints.

Smyrna, Jan. 1, 1828.

THE following summary of my thermometrical journal since I left America, may interest those who are visiting the Mediterranean. You will see, that for the most part, the weather has been of a very agreeable temperature. Occasionally during a calm, the heat was rather uncomfortable, but we have experienced the greatest inconvenience from the cold. Indeed, at almost any season of the year, a good supply of warm clothing is important for a sea-voyage. A temperature which would be grateful amidst active employments on land, causes the sensation of chilliness at sea.

While at sea I made repeated observations on the temperature of the water near its surface. As this varies but little from that of the atmosphere, they seem not worthy of insertion.*

Atlantic.

Average temperature of the air from 17th Sept. to 22d Oct. during voyage from Boston to Gibraltar.

6 o'clock A. M.	-	-	-	67°
12 to 1	-	-	-	70½
6 P. M.	-	-	-	68°

Greatest heat, within two days' sail of the

Azores, Oct. 4th, - - - 80

Least heat, near American coast, Sept. 19th, 58

Gibraltar to Malta.

Gibraltar to Malta, including four days at former place, and three in the harbor of Messina, from Oct. 22, to Nov. 13.

6 o'clock A. M.	-	-	-	65°
12 A. M.	-	-	-	66
6 P. M.	-	-	-	65

Greatest heat, Gibraltar 26th Oct. and near

Messina, 3d Nov. - - - 72

Least, Messina harbor, Nov. 7th, - - 57

Do. in storm off Malta, - - - 59

* The importance of such observations as indicating approach to land, soundings and ice, is acknowledged by all skilful navigators. Passengers do well to supply themselves with one or more thermometers, since masters of vessels often sail without, or are left destitute by accident. On my return to America, the Captain's thermometer being broken, mine proved a great convenience when in a thick fog the mercury suddenly fell more than twenty degrees, to within two or three degrees of freezing. Probably we passed within a mile or two of an ice island.

Malta, Nov. 13, to Dec. 17.

6 o'clock, A. M.	-	-	-	60½°
12 do.	-	-	-	62
6 P. M.	-	-	-	61
Greatest heat, 15th, 18th and 19th Nov.				66
Least do. 6th and 12th Dec.				56

Malta to Smyrna, Dec. 17th to 27th.

6 o'clock,	-	-	-	59°
12 do.	-	-	-	62½
6 P. M.	-	-	-	59
Greatest, 23d Dec.	-	-	-	71
Least, 27th,	-	-	-	50

Malta, Dec. 1827.

My rain gage was made after the model recommended by Pres. D. I expected to set it upon one of the hills of Palestine, but after standing awhile on the terrace of a Greek in Smyrna, it is now removed to that of our missionary brethren here. It cost but a dollar and a half, and was a convenient article on ship board for various purposes. Since leaving Constantinople, amidst the pirates of the Archipelago, and the distress of the Morea, I thought it not safe to carry my thermometer. I send you an abstract of my journal to that time.

Smyrna, Dec. 27, to Jan. 23, 1827.

Morning,	-	-	-	48°
Noon,	-	-	-	56½
Greatest, Jan. 4th.,	-	-	-	66
Least, Jan. 3d.,	-	-	-	38

On the morning of the third, a slight shock of an earthquake was experienced; weather fair, wind north, changed on the following day to south. More than half the twenty-six days spent here were rainy or showery. While in the bay, we had a storm of hail, and a little snow on shore, followed by a storm of thunder. The Barometer for a few of the last days varied from 29.5 to 29.75. Snow falls on the hills usually several times during the winter. The occasion is improved by the Franks for hunting wild boar on the neighboring mountains. I was informed by Rev. Mr. Arundel the British chaplain, that the two extremes of heat and cold, which he had observed during his residence at Smyrna, were 102° and 28° of Fahrenheit.

Smyrna to Constantinople, Jan. 23, to Feb. 2d. 1827.

Morning,	-	-	-	-	49°
Noon,	-	-	-	-	57½
Greatest heat, Dardanelles 29th Jan.	-				62
Least, Bay of Smyrna, 23d Jan.	-				48

With the exception of a single rainy day, the weather was very fine.

Constantinople.

Dr. Clarke's observations at Constantinople and vicinity, in 1800-1, gave an average for

November, of	-	-	-	-	56°
December,	-	-	-	-	49½
January,	-	-	-	-	47
February,	-	-	-	-	52½
Mr. Turner's in 1816, (Feb. 17 to end.)					43
March,	-	-	-	-	55½
April,	-	-	-	-	59
May,	-	-	-	-	68½
June,	-	-	-	-	76½

July,	-	-	-	-	-	78°
August, (once 94°)	-	-	-	-	-	78
September,	-	-	-	-	-	74
October,	-	-	-	-	-	65½

My own observations in 1827.

February.

Morning,	-	-	-	-	-	40°
Noon,	-	-	-	-	-	50
Greatest, 6th,	-	-	-	-	-	62
Least, 18th,	-	-	-	-	-	30

During the month there were five or six rainy days ; snow three times, on the 15th several inches in depth, still raining on the 16th ; on the 18th much ice, and on the 19th ground frozen. On the 23d almond and peach trees were in blossom.

March.

Morning,	-	-	-	-	-	45½°
Noon,	-	-	-	-	-	57
Greatest, 11th,	-	-	-	-	-	70
Least, 1st,	-	-	-	-	-	30

The first part of the month was very delightful. 6th to 9th, "weather like the middle of May in New England. Many trees and plants in blossom." The latter part was spent at Prinkipos, where on the 14th I gathered twenty-two different plants in blossom. There were seven days of rain, and on the 27th some hail mingled. From the remarks of the people and a reference to Mr. Turner's observations, it is probable the weather was warmer than usual.

April.

Morning,	-	-	-	-	-	48°
Noon,	-	-	-	-	-	56½
Greatest, 25th,	-	-	-	-	-	69
Least, 5th,	-	-	-	-	-	41

This month (in Prinkipos) was as cheerless in its beginning as the last was pleasant. It appears also from a comparison with Mr. Turner's observations, to have been considerably cooler than in 1816. Twelve days were showery or rainy, and several very windy. One storm of lightning. Several plants which I had collected were destroyed by the dampness.

May.

Morning,	-	-	-	-	58 $\frac{1}{2}$ °
Noon,	-	-	-	-	68
Greatest, 10th, 14th and 15th,	-	-	-	-	75
Least, 3d,	-	-	-	-	48

A delightful month. There were six showery days; thunder twice. On the 7th "wheat and oats were headed." 8th "vine branches as large as beans."

June.

Morning,	-	-	-	-	69°
Noon,	-	-	-	-	76 $\frac{1}{2}$
Greatest, 27th,	-	-	-	-	82
Least, 15th,	-	-	-	-	62

Another fine month. Five showery days, thunder once.

July.

Morning,	-	-	-	-	75°
Noon,	-	-	-	-	80
Greatest, 12th,	-	-	-	-	85
Least, 1st, 2d, 22d and 30th,	-	-	-	-	72

During most of the month a cold north wind prevailed. There was rain in but a single instance, on the 30th, and thunder on the 31st. Ground parched, and little verdure to be discovered except in watered gardens. Early on the morning of the 4th, I saw from my window a brilliant meteor descending to the north-

east of Prinkipos, in the direction of the Black Sea. An intelligent native informed me of one which was supposed to have fallen on or near this island a few years since.

August.

Morning,	-	-	-	-	74°
Noon,	-	-	-	-	81
Greatest, 21st and 22d,	-	-	-	-	87
Least, 8th, 14th, 15th and 16th,	-	-	-	-	72

No instance of rain or thunder during the twenty-two days of this month, in which the Journal was kept. Just before I left Constantinople, from 10th to 14th Sept. the rain fell in torrents, and the weather was chilly.

Greatest heat, from February to August,	87°
Least,	30

The north and south winds as has been remarked, cause two climates at Constantinople. The last is hot in December, yet 87° was the highest which I observed in the island; in the city doubtless it was warmer. Mr. Turner has 94° as the highest in 1816. The north wind is prevalent from May to September, and imparts coolness to the air in summer. In the winter it brings ice and snow, and an instance is on record when the harbor was frozen over.

1829.—In order to a better understanding of the geological specimens which you have now received, I have collected into one view the various notices that are contained in my journal. Coming as they have done from the shores and islands of the Mediterranean and Marmora, and from the banks of the Hellespont and Bosphorus; the former derive some little interest from

their localities. The collection would have been more extensive and valuable, but for two reasons. Many specimens which were gathered by my late lamented associate, Rev. Elnathan Gridley, I found without any labels. Others collected by him while on a tour into Cappadocia, still remain with his effects in the village where he was laid by strangers in his narrow bed.

You are acquainted with the circumstances of his death, and that it has been said of him, "Being of a temper somewhat impetuous he did not always stop to weigh consequences, and it is evident there was a degree of imprudence in the extreme effort which brought on his last sickness."

We are not however to judge of the propriety of measures solely on the ground of their success. The Palestine missionaries traversed the snows of Lebanon, in order to count the cedars, and those of the Sandwich Islands exposed themselves in exploring the great crater of Kirauea ; had they fallen victims in consequence, would it have been proper to have passed a like censure on them ? But it was not merely a rational desire to extend the boundaries of science which Mr. G. sought to gratify, when he climbed Mount Argeus, at the distance of only "two hours and a half" from his residence near Cesarea. He did indeed wish to test the truth of Strabo's remark, who speaking of Cesarea, under its former name of Mazaca, says, it was likewise called "Eusebia towards Argeus, for it was situated under Argeus, a mountain exceedingly high, and whose summit is covered with perpetual snows. From this, those who ascend, and they are few, say that in clear weather they can see both seas, the

Pontic and Issicon.”* It should however be borne in mind that the oriental effeminacy and oriental imagination of his worthy friend Abraham, may have given too high a coloring to the dangers of such an ascent. Oriental honor is likewise exceedingly careful to free itself from the reproach of having neglected any thing to preserve the life of a guest. The letters of Mr. G. for some time previous, indicated an impaired state of health. It was never his practice, nor that of his family, to resort to the use of medicine for every trifling illness. Towards myself when ailing he manifested the tenderness of a nurse, while I could rarely prevail on him to receive like attentions in his turn. Exercise and regimen were almost his only remedies when ill, (who will pronounce him unwise?) and he had accordingly put himself upon a spare diet and made several excursions in the vicinity. Benefited, but not entirely relieved, he determined to prosecute still farther the plan of relaxation. He had been accustomed from infancy to the most athletic exercises, and was as familiar as the eagle that builds her nest there, with the mountain tops of New England. How

* From Abraham's account, Mr. G. reached an elevation which as he judged was within 3 or 400 feet of the highest summit. Towards this, he was prevented from advancing by perpendicular precipices. The whole height of the mountain from the plain below, he conjectured might be 13,000 feet. He described the rocks as being of a reddish granite, with here and there a different species of yellow and reddish stone, and some singular specimens of black. The haziness which perhaps prevented his discovering either the Euxine or Mediterranean, was no more to be anticipated than the storm of hail and rain which followed, since “they went out in very good weather.”

obvious that the same standard of prudence cannot with propriety be applied to such an one, as to the inactive and slothful. Under these circumstances, it is with deep regret that I have seen currency given to the novel remark in question.

I have listened with great satisfaction in former years to your commendation of missionaries, for their interest in the cause of science, and I should regret that any thing be said to damp that ardor. While the religion of the gospel is that which chiefly ministers to the happiness of man; literature, science and the arts will not be undervalued by an enlightened Christian. I have heard oftentimes and with pain, the well meant, but often injudicious praise which is bestowed upon such as go into foreign lands to proclaim the glad tidings of salvation. No one deprecated this more than my departed brother. Yet if the common rule of "*nil de mortuis, &c.*" "nothing but good respecting the dead" be not observed towards such, they have surely a peculiar claim to justice. Friend of science, of humanity, and of religion, may no undeserved reproach rest on thy lonely sepulchre. Yet if any should talk lightly of him, who left the ceiled houses of his brethren and tore himself away from the strongest earthly attachments to pour out his life in the service of his Saviour, that Being who watches the dust of Martyn, near whose side thou slumberest, will not be unmindful of thine! Excuse this digression in justice to the memory of one who was once your pupil, and who, if the race had been to the swift, and length of days to the useful and good, would not now have claimed from the writer this last act of friendship. I knew more of the circumstances attending his sickness and decease, than

those who, as it seems to me, have spoken unguardedly on the subject. Not only have the statements of his teacher Abraham passed through my hands, but I have conversed with him repeatedly and had opportunity in walking about the hills of Smyrna to learn how different is the estimate of distance and fatigue by an Asiatic and American. It is his intellectual and moral worth, rather than physical energy, which have made Abraham of Cesarea so much in favor with our countrymen.

The indications of that political eruption, which threatened to pour forth its fiery torrents upon every shore from whence my own collection was made, caused my departure from Turkey, with no small loss. There is remaining however, a specimen of the brown compact limestone of Constantinople, where we will begin our observations. This shews the prevailing rock around the city and suburbs, and in different places on both sides of the Bosphorus. I regret there is no specimen of the soft slaty rock which is found in the direction of Belgrade, and thence through to the Black Sea. I was disposed to call it argillaceous, but it may have been a variety of the former. I did not obtain sight of the seam of coal which is said to exist in so great quantities under the forest of Belgrade, but found a fragment of what I called graphite. The coal would prove an invaluable article, in a capital near which so little fuel remains to soften the rigors of a Thracian winter, and where steam tow-vessels would be so serviceable as on the straits that open into the Black Sea and Mediterranean. The fragment of chalcedony is from the famed Cyanean rock of Europe. Unfortunately I have lost a specimen of the principal rock,

which as well as the rocks at that extreme point of Europe on the main, are a singular species of conglomerate. After doubling the point you come on the shores of the Black Sea to a narrow tract of sand, which reminds one of Long Island shore over against New Haven. A little inland from this place, the coal has also been observed. Fine specimens of chalcedony and jasper, may be collected here. The former I have never searched for at Chalcedon, from which its name is derived. On the Asiatic side of the Bosphorus, in the few places where I have landed, I have seen only compact carbonate of lime. Considerable quick lime for the purposes of building is prepared from it here, and at Chartal, which is on the Marmora, four hours from Constantinople. From Chartal I have sent a specimen. Maltepi is one hour nearer Constantinople. Here is a hill of breccia at the base, rising pretty high before it receives its covering of the prevailing limestone. Occasionally on this shore, and on the summit of some of the hills is the quartz rock, which is so universal in the adjacent Princes' Islands. At Panteichion, which is five hours from Constantinople, the limestone continues to rise above the surface, and though usually of a gray color, is sometimes beautifully tinged with red. Still farther east, the cimolite makes its appearance on the shore, and the ferruginous rock of the Princes' Islands. From the latter place you have specimens of both. Compact limestone is however the prevailing rock, until you cross the gulf of Nicomedia.

The specimens marked Daghamam, apparently volcanic trachyte, are from the immediate vicinity of several hot springs, about two hours inland, on the south

eastern side of that gulf. These burst forth at the intervals of several rods, in a deep ravine, considerably elevated above the level of the sea. A stream of cold water descending from the mountain, forms with them a most agreeable natural bath, which is much resorted to for the cure of cutaneous and other diseases. The extensive ruins of brick work around, sufficiently indicate their imperial and Roman origin. The mercury in different springs, rose at once to the top of my thermometer—125°. In taste the waters were sweetish, and not unpalatable. I did not think of any tests which I could apply on the spot, nor did I afterwards discover any very decided indications of mineral properties in a bottle of the water that I carried away. The stones around are covered with a whitish incrustation, which exhaled no odor of sulphur. [The celebrated waters of Brusa, which are one or two days' journey farther east, were found from a specimen carried to England by Mr. Turner, to be nearly pure, yielding only minute portions of iron, sulphur, antimony, mercury, &c. Their temperature was 185° of Fahrenheit.] In the vicinity of Daghamam, I observed also rocks of breccia, but whether the hills above are of the trachyte or the limestone, which is so widely prevalent in that part of Asia Minor, I am unable to say. On my return to the gulf, I picked up pebbles of colored quartz, and fragments of jasper.

From the Princes' Islands, the place of my summer residence in the Marmora opposite Chartal and Maltepi, there are a complete suite of rocks. Dr. Clarke in his travels in Greece, Syria, &c. says that while passing down the Sea of Marmora, "the isle of Princes appeared of white limestone." This is only a species of clay,

which forms the bases of most of the islands. Its prevailing color is white, but it varies from that to every shade of red. When covered with water it is very soft, but hardens on exposure to the air. Owing to the action of the waves, the banks are wasting away, so that for a considerable distance around, the white earth appears beneath the water. The clays of Argentiera or Cimolo in the Archipelago, have a striking resemblance to those of the Princes' Islands. Resting upon the cimolite, as appears both from the higher shores and from wells sunk to a great depth, is an argillaceous iron ore. Much of the soil of the Island of Prinkipos, derives from this a dark red color. A quartz rock forms the summits of most of the islands. It exhibits in many instances, a considerable degree of stratification. Opposite Chalke, the different rocks are colored by carbonate of copper. In Chalke, a vein of copper was formerly explored, but the richer mines in the interior of Asia, have caused it to be neglected.

The specimen of talcose slate from Camara-su, the ancient Parium on the southern shore of the Marmora, was taken from the hill above the town. From the low shores of the Dardanelles, near Abydos and Sestos, you have specimens of the three principal strata. First, breccia occurs, and next, that species of carbonate of lime called oolite? Dr. Sibthorpe denominates it "calcareous sandstone." In this are found veins of chrySTALLIZED carbonate of lime, and oyster and other shells imbedded in great quantities. The oyster is of the same appearance with those which we purchased of fishermen in the adjacent waters. A soft species of compact carbonate of lime, usually forms

the highest rock. At Gallipoli on the north shore of the Marmora, twenty five miles from the castle of the Dardanelles, this abounds with shells.

At Tenedos, I found the order of the rocks at the hill above the town to be, breccia at the base, next, the oolite and compact limestone, while the summit was crowned with volcanic trachyte, of which you have a specimen. The southern extremity of the harbor which embosoms the castle was of breccia, and the other of limestone. Oyster and other shells are also found in the rocks, but in a less degree than at the Dardanelles, or in the Troad.

On the shore where I landed at Alexandria Troas, I observed the rock which I first called sand stone, but now suppose to be the oolite. I also passed over breccia and compact limestone of the hard and soft varieties. The latter constitutes what some travellers have called chalk cliffs. Among the ruins of Troas are blocks of breccia with pebbles from the size of a walnut to that of a man's head. The city walls are constructed from a singular shell-conglomerate of which you have a specimen. Its shells are small, and compacted with much apparent regularity. The rock, if such it may be called, becomes very hard on exposure to the weather. On the north side of the city, it makes its appearance at the surface.

From Smyrna you have a comple suite of specimens. Dr. Seetzen has correctly described the hills in the vicinity of Smyrna, as being mostly of brown porphyry. The summits of all these hills are composed of the volcanic trachyte. That which is labelled "the tomb of Tantalus" is from a remarkable pile of ruins on the north side of the harbor. The castle hill of Smyrna

is of hard compact lime-stone. A softer variety constitutes a lesser hill between the castle and city. In former ages as well as the present, it has been most extensively quarried for the purposes of building. It is very easily wrought, but is not durable. Breccia is seen at the base of the castle and several other hills. In the collection are also specimens of the free stone of Malta,—oolite, I believe; also the compact limestone of Gibraltar.

The sepulchral stones sent you by the friends of Mr. Gridley, were obtained near the ancient Philadelphia in Asia Minor. From some Roman words, as well as from the bad style of their inscriptions, it is probable they are not older than the Christian era. They are interesting to the philologist, in connexion with other inscriptions of the same age, as showing the interchange of the diphthong *æ* for the vowel *e*, in the imperfect tense. It is from such evidence that Coray attempts to prove their uniformity of sound among the ancient Greeks. The moderns you are aware, pronounce these and several other vowels and diphthongs alike. At Delos and in different parts of Greece, tomb stones of a much more remote antiquity, can be obtained for a few dollars. These and the modern sepulchral monuments of the Turks, might easily be brought from Smyrna. Though of little estimation in the cabinets of Europe, they would be a curiosity in our own.

These geological notices through your assistance, are I trust, substantially accurate, though they may not be scientifically expressed. As yet we have but very imperfect, and in many instances, contradictory accounts of the mineralogy and geology of the Levant. Few travellers so well qualified as Seetzen and Holland, have

passed over its shores, and not many, I believe, have brought away specimens so widely if so judiciously collected as mine. Might it not be a subject matter of sufficient interest for some of your correspondents to collect and arrange the materials scattered through the journals of travellers, in a Dissertation on the Mineralogy and Geology of the East? To this I could wish to see added a list of *desiderata* in the different departments of science, for the guidance of naval officers, missionaries and others, while voyaging and travelling about the Mediterranean and its adjacent seas. Gentlemen of the navy and travellers generally, in making collections of minerals seem rather to have had in view the beauty of their specimens, than scientific objects. Favored as the former are with facilities for transportation, it is desirable that like our missionaries in Palestine and elsewhere, they should endeavor to furnish our different cabinets with complete geological suites.

CHAPTER XXIII.

JEWS OF THE MEDITERRANEAN.

Boston Female Jews' Society—Its first Missionary—Feast of Tabernacles—Jewish Synagogue—Jews of Gibraltar—Northern Africa—Morocco—Algiers—Tunis—Tripoli—Egypt—Abyssinia—A Jewish wedding—Eminent Jewish Physician—Jews of Southern Europe—Rome—Proposed Jewish College—Greece.

1829.—THE interruption of missionary labors which I have experienced in common with my brethren in the

Mediterranean, is no unusual event in the history of those who preach the gospel. We are not without precedents also, after having met with peculiar opposition from the unbelieving Jews, for saying to them "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." I do indeed still cherish the hope of "testifying both to the Jews and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ." But as my more immediate connexion with the Boston Female Jews' Society has ceased, (the original engagement of "two or three years" absence being fulfilled, and Providence having given a new direction to my labors,) I present in a detached form my researches on Jewish subjects while in their service. It will I trust, not be regarded as indelicate also to quote the expressions of their approbation and confidence.

The history of the Boston Female Jews' Society and of its first missionary operations, I will give in the words of their eleventh annual report. "It is well known that the grand object of our association has ever been to *promote Christianity among the Jews*; and that, for several years, we sent our money to the Jews' Society in London, as the best channel then known, through which to effect our object. But since the reception of a letter in 1822, from the beloved and lamented missionary, Rev. Pliny Fisk, in which he so powerfully pleads, that a missionary may be sent by us to the Jews, our object has been to furnish the means of support to such a missionary in Western Asia. It is also known, that several years elapsed before one

could be procured, who was disposed and adapted to such a mission.—

The Rev. Josiah Brewer, a gentleman well known to most of the ladies, was at length obtained by the American Board of Foreign Missions, as a Missionary to the Jews.—The Ladies of this Society supply the funds for the support of Mr. Brewer, not presuming to direct his course.—

Mr. Brewer entered with deep interest upon the duties of his new and responsible situation. His observations and feelings, so far as known to your Committee, were most satisfactory. He expressed some fear lest his patrons might grow weary, before he could possibly be fitted to enter the field, prepared for the battle. Much study, time, and money will be requisite; but no more in his case than in that of any other man. No one, prepared with suitable knowledge of the literature and character of the Jews, could be found to enter at once on a mission so difficult. No, we must pray, and act, and wait, and the Lord will hear, and at length bless.

The first object of our missionary will be, by an open and affectionate manner to secure the confidence of the Jews, without which he can do them little good. While prosecuting the study of the language, he will avail himself of every facility to learn the habits, customs, and manners of the Jews. This, next to experimental religion, is obviously necessary for a missionary to any nation, but especially to the Jews, whose prejudices against Christians are so strong and so deeply rooted. Destitute of this knowledge, how could he wisely adapt himself to the circumstances and prejudices of that people.

Mr. Brewer will transmit frequent communications to the Society, and it is hoped that the ladies will feel for him that tender solicitude and deep interest, which they would feel for a dear brother, or a beloved child, who had left the bosom of his friends to dwell with a rebellious and stiff-necked people. In our nearest approaches to the throne of grace, may we never forget our far distant missionary."

At Sea, Oct. 31, 1826.

More than four years ago, your Society decided on supporting a "Missionary to those Jews who reside in the countries bordering on the Mediterranean." At the same time they also resolved, "That this missionary be requested to hold a correspondence with the Secretary of this Society; giving from time to time such information and making such suggestions as he will naturally make to the Prudential Committee of the American Board of Missions." In compliance with this resolution I shall feel it my duty therefore, to communicate to the Society whatever I may learn of importance, respecting that interesting people for whose benefit they are associated.*

* I regard it as an infelicity that I was expected to maintain a correspondence of the same nature with the Society and the Prudential Committee of the Board. The preceding resolutions together with the Reports of the Society, having been put into my hands by the ladies, I thought myself called on to address at least my communications on Jewish subjects to them, while those respecting other classes of people and on business were directed to the Secretaries of the Board.

After the short interview which I had with the Society's Board of Managers, and having received our instructions from the Prudential Committee of the American Board, we sailed from the city of the Pilgrims on the seventeenth of September. As we moved slowly down the harbor with grateful recollections of early patrons and friends, I was also ready to say, How would our *Pilgrim mothers* have exulted amidst the trials which they were called to endure around this bay, had they foreseen that scarcely two centuries would elapse, before their daughters should be sending back the gospel to Jerusalem !

Gibraltar, 1826.—We were favored in reaching Gibraltar, before the close of the Jewish "Feast of Tabernacles." This was one of the three great annual festivals when all the children of Israel were required to "appear before the Lord." The Passover occurred in the month Abib or Nisan, corresponding nearly to our April ; the feast of Pentecost was fifty days later, and that of Tabernacles, in the month Tishri, or October. It was instituted in commemoration of their journey through the wilderness, and also as a season of thanksgiving after the gathering in of the vintage and other fruits. At the celebration of this most joyous of the Israelitish festivals, Jerusalem and the rocky heights around, suddenly put on a robe of the richest verdure. Booths were constructed from the "boughs of goodly trees, branches of palm trees, and the boughs of thick trees and willows of the brook." Beneath these dwelt all the people "rejoicing before the Lord seven days," that their generations might know that He "made them to dwell in booths, when He brought them out of the land of Egypt."

Like many other customs of Ancient Israel, this too has descended with little alteration to the present time. The closed doors of the Jewish merchants in Gibraltar, and the impatient feelings of masters and supercargoes waiting for the last sun of their holidays to go down, convinced us that they had not forgotten the precept, "thou shalt do servile work therein." From the windows of our lodgings, we could discover the green branches on the terraces of their houses. A Jewish gentleman also who embarked about this time with his family for America, was careful to have his booth prepared on the deck of the vessel. Here, as we were told, they spent most of their time, rehearsing the appointed ritual, and reading from the law, the prophets and the psalms.

On the first day of our landing, we went to one of the two principal synagogues. In our own country, though the Jews enjoy the same privileges as their Gentile brethren, yet their number is so small that from description mostly, we become familiar with their usages and the interior of their place of worship. On entering the synagogue, you will first observe the reading desk in the centre. This is raised a few feet above the floor; is partly surrounded with a railing and has seats for the accommodation of several persons. At the eastern extremity you will find a private room or closet—the holy place, from which with much ceremony a splendid copy of the book of the law is from time to time brought out. Upon the walls of the synagogue, are suspended tablets containing the first words of each of the commandments, and occasionally other inscriptions in Hebrew.

The synagogue which we visited on the "last great day of the feast," when the Jews in later times were accustomed "with joy to draw water" out of the fountain of Siloe, was most brilliantly lighted up. Many Gentile spectators were present to witness the rich dresses and display of plate and ornaments. With our early associations of what decorum requires in a place of religious worship, it was not agreeable to see the audience, whether sitting or standing, with their heads uncovered. This however we could pardon, for we should have found the same not only in a Mahometan mosque, but also in a meeting house of Friends. The constant entering and departing of the congregation, has also its parallel too frequently in christian churches, and might plead an excuse where the devotions of each individual are separately performed. But surely no apology can be offered for the levity of manner; the conversation on subjects of business and pleasure, which here, as in synagogues generally, filled up the intervals when the congregation did not join in the responses.* It is much to the credit of the societies of reformed Jews in Prussia and America, that they contend for greater sobriety of conduct while in the house of prayer, and require the worship to be performed not in Hebrew merely, but also in their different spoken languages.

Whilst the reader was engaged in chanting the ritual, most of the audience marked the time of the music, by a gentle inclination of the body forward and

* As an example in illustration, a most respectable looking Jew near whom I was sitting, while his lips were engaged in the service extended his arms and embraced the child of a friend that had just entered.

backward. In this way, hardly a child failed of catching the note and joining in the response, at the proper moment. At times the united clamor in which youthful voices could be distinguished above the rest, became from its extreme loudness quite painful to the ear. Some few gave a more serious attention to their prayer books, which I was happy to see had an English translation parallel with the Hebrew text that was repeating. The constant change of position; the passing to and fro, and the adjusting of their shawls which are used by the men during the services, one cannot but feel to be very unlike the old temple worship. But when the whole congregation turn their faces towards Jerusalem, and bow themselves low at the name of the Lord of Hosts, you are constrained to believe that still the ancient form of godliness remains among them, however destitute they may be of its power.

In one of our evening rambles, we visited the Jewish burying ground, at the South West extremity of the town. Each grave is covered with a slab of marble placed horizontally and firmly cemented into the rock. On most of them are short epitaphs into Hebrew, beginning almost invariably with the words *מִצְבֶּתָה קָרָא*—"a monument of the sepulchre." Like other modern inscriptions in Hebrew, they were without the vowel points.

The number of Jews in Gibraltar, we heard variously estimated at from 1200 to 4000. A great part of them are from the Barbary States, and as such, are said to be more than usually bigoted. Much of the wealth and commerce of the town is in their hands, though numbers of them are also engaged in the most menial employments.

The Jews of Gibraltar have enjoyed the temporary instructions of different Jewish missionaries, without any very permanent results. One of the Jews inquired after Mr. Nicolayson, who he said had lately been here on his way to Palestine. Our christian friends also informed us of Mr. Wolff's return from Persia, and of a great excitement among the Jews of Constantinople.

1829.—While I was in the Mediterranean, the unsettled relations between the Christian and Mahometan nations were a sufficient reason, had there been no other, for not extending my visit to the Barbary States. Not only were the latter at variance with individual European powers, but the subjects of those which were allied for the pacification of Greece, had been ordered away as from other Turkish territories. In the absence of any personal observations, the following selected information is presented.

Morocco.—According to the German authority hereafter quoted, there are 300,000 Jews in the empire of Morocco. It may be presumed however, that this estimate is far too high. The following extracts from the travels of Ali Bey, shew us their numbers and condition in the principal cities of the Empire.

At Tangier he met with Jews, though he does not specify their number—perhaps several hundred. At Alcazar, which is larger than Tangier, were several Jewish work shops. There are about 2000 of their families at Fez, who are compelled to reside in a quarter out of the town, where they are locked up every night. "They live in the most abject state; the contempt of the Moorish inhabitants is so great for them, that they are not permitted to come into the town, whether male or female, with-

out walking barefoot. When they meet even the most common soldier, or the most miserable negro belonging to the king's house, whether in town or country, they are obliged to take off their slippers. Notwithstanding this degrading state and the constant vexations they every day receive, I have seen at Fez a great number of handsome Jewesses, elegantly dressed, and also some Jews who had a very prosperous appearance, which I never remarked at Tangier. This is a proof that they are not so poor and miserable here as they appear to be in the other city. They have several synagogues in their quarter; a market place which is well provided, and are almost all either artisans or merchants."

Mogador, where vice consuls and merchants of various European nations are established, would doubtless be the best place for commencing labors in the Empire of Morocco. "The Jews here enjoy much more liberty than at any other place in the Empire; they are even permitted to wear the European dress, and to live like the merchants of other nations. They are the richest class, but from time to time they are compelled to pay dearly for these advantages, by the most shocking oppressions."

The city of Morocco contains about 2000 Jews. These all live in a separate quarter, where they are shut up during night and on Saturdays. "Of whatever age or sex they be, they dare not come into the town unless barefoot. Their dress is black and shabby, such as the Jews of Tangier. Their chief seems to be a good kind of man, he often came to me, and was as miserably dressed as all the rest. Among the women of this religion who go into the streets unveiled,

I have seen some that were handsome, and even of great beauty. Most of them are of a fair complexion. Their rose and jasmin faces would charm Europeans, their delicate features are very expressive, and their eyes enchanting. These perfect beauties, worthy to serve as models to a Grecian sculptor, are treated with disdain, and like all the others obliged to walk barefoot, and to prostrate themselves before the negro Mahometan women. The male infants of the Jews are also handsome, but as they grow up, they get common, and the Jews of a certain age are all ugly. It is possible that the shocking slavery in which they live may cause this change in their countenances. They exercise several arts and professions, and are the only goldsmiths, tinmen, and tailors at Morocco."

Algiers.—Shaler's Sketches furnishes us with the fullest and most recent account of the Jews of Algiers.

"The Jews, of whom there are about 5000 in this city, have the free exercise of their religion secured; they are governed by their own laws in civil cases, administered by a chief of their own nation, who is appointed by the Bashaw; as Algerine subjects they may circulate freely, establish themselves where they please, and exercise any lawful calling throughout the kingdom; and they cannot be reduced to slavery. They pay a capitation tax, and double duties on every species of merchandise imported from abroad; as elsewhere, they practise trade in all its branches, and are here the only brokers, and dealers in money and exchanges; there are many gold

and silver smiths amongst them, and they are the only artificers employed in the mint.

“Independent of the legal disabilities of the Jews, they are in Algiers a most oppressed people; they are not permitted to resist any personal violence of whatever nature, from a Mussulman; they are compelled to wear clothing of a black or dark color; they cannot ride on horseback, or wear arms of any sort, not even a cane; they are permitted only, on Saturdays and Wednesdays to pass out of the gates of the city without permission; and on any unexpected call for hard labor, the Jew is turned out to execute it. In the summer of 1815, this country was visited by incredible swarms of locusts, which destroyed every green thing before them; when several hundred Jews were ordered out to protect the Bashaw's gardens, where they were obliged to watch and toil day and night, as long as these insects continued to infest the country.

“On several occasions of sedition amongst the Janissaries, the Jews have been indiscriminately plundered, and they live in the perpetual fear of a renewal of such scenes; they are pelted in the streets even by children, and in short, the whole course of their existence here, is in a state of the most abject oppression and contumely. The children of Jacob bear these indignities with wonderful patience; they learn submission from infancy, and practise it throughout their lives, without ever daring to murmur at their hard lot. Notwithstanding these discouraging circumstances in their condition, the Jews, who through their correspondence with foreign countries are the only class of Algerine society possessing any accurate knowledge of external affairs, meddle with all sorts of intrigue, even

at the risk of their lives, which are not unfrequently forfeited in consequence. The post of chief of the Jews is procured and held through bribery and intrigue, and is exercised with a tyranny and oppression corresponding to the tenure by which it is retained. During the times of prosperity of the Regency, several Jewish houses of trade rose here to great opulence, but of late years, through the intolerable oppression under which they live, many wealthy individuals have been ruined, others have found means to emigrate, and the Moors, who have a singular aptness for trade, are daily supplanting them in the different branches of commerce practicable in this country; so that they appear now to be on a rapid decline even as to their numbers. It appears to me that the Jews at this day in Algiers, constitute one of the least fortunate remnants of Israel existing.

“In respect of manners, habits, and modes of living, with the above exceptions, the Jews in Algiers differ so little from the other corresponding classes of society that they are not worth describing. The Jews of Algiers are a fine robust race, with good complexions, but the effects of the abject state in which they are born and live, are imprinted on their countenances; nothing is more rare than to discover a distinguished trait in the physiognomy of an Algerine Jew, whether male or female. There is a very affecting practice here with these people, which cannot be contemplated without feelings of respect, and even of tenderness, for this miraculous race. Many aged and infirm Jews, sensible that all their temporal concerns are drawing to a close, die as it were a civil death, investing their heirs with all their worldly substance, with the re-

serve of only the small pittance necessary to support the lingering remnant of their days in Jerusalem, where they go to die. In the year 1816, I witnessed the embarkation of a number of ancient Hebrews, on this last earthly pilgrimage, on board of a vessel chartered expressly for the purpose of transporting them to the coast of Syria. The number of Jews in the kingdom of Algiers is computed at about 30,000."

In Constantine, a town next in importance to Algiers, there are said to be 5000 Jews, who carry on a profitable commerce.

Tunis.—The following particulars respecting the Jews of Tunis, are from the journal of Mr. Greaves, as contained in the appendix to Jowett's *Christian Researches in Syria and the Holy Land*. "The native or Tunisine Jews are distinguished from Moham-medans by their dress, not being allowed to wear the red scull-cap under the turban; it must be black or dark blue. They are sometimes very ill-treated, but are not liable to greater exactions than the Moors. The European Jews wear hats, and speak chiefly Spanish or Italian; their number does not exceed 2000 at the most; they have considerable connexions in Leghorn. The native Jews speak the Arabic of the country, but their books are in Hebrew. There is not much cordiality between the two classes; rather, I am informed, division and animosity. A few of the Tunisine Jews by purchase, and others through interest, enjoy the privilege of wearing the European dress." The whole number of Jews in the city was estimated at 30,000, but this would probably on a more particular enquiry be found too high.

The men very generally can read Hebrew. Neither Christians nor Jews can become proprietors of houses or land. The latter being "the managing men in almost every commercial affair, very little business is transacted on Saturday, owing to the strictness with which they observe their Sabbath. It is to be lamented however that while extremely jealous of the traditions of their fathers, they pay but little regard to the weightier matters of the Law. This would seem to prove with respect to them as well as others, that custom is stronger than any feeling of responsibility, and that the love of forms may exist, where there is a hatred of all moral or spiritual strictness."

Mr. G. took for his master in Arabic, a Jew named Mordecai Naggjar, who had resided for some years in Paris, and was acquainted with Baron de Sacy, Professor Kieffer and other Oriental scholars. In conversation with Mordecai, the latter assured him that "the condition of the Jews is worse than that of the slaves. They are, in general, very ignorant and superstitious and their Rabbies very tyrannical;—exercising a species of inquisition over them. Not one in three hundred would receive the New Testament." "The Jews have a separate tribunal, for the settlement of differences among themselves; for which privilege they pay a considerable sum. When any thing is required of them by the government, the person who is employed by them as their judge and representative is sent for, and answers for the whole body."

Wishing to interest some of the consuls in favor of a Jewish family whose father had been put to death, Mr. G. was discouraged by his teacher, who said that

“it would be better not to do so, as it might excite a suspicion that the Jews were seeking the protection of a Christian nation, and so be worse both for the family and the Jews in general.”

A visit to a Jewish school is thus described. “It was held in a miserable synagogue; and consisted of about fifty boys, from six to ten years of age. The masters were two poor rabbies; one was teaching the Hebrew characters; the elder children under the direction of the other, were chanting out of the Pentateuch and Prophets. Such as were unoccupied were very unruly. After receiving the elementary instruction, the higher classes are introduced to the Talmud. There is a manuscript copy of the Pentateuch on parchment, in the synagogue, which I was told is brought out and two or three chapters read from it every Saturday. A Jewess who came in asked if I was going to do as the Maltese had done; alluding to one, who a few days before had turned Jew, in order to marry a Jewess. On my expressing a wish that they were all Christians, she replied that she should then go to hell, for she should have to bow down to a log of wood. My interpreter, Mordecai, immediately answered that I was not one of that description.”

Mr. Greaves distributed both the Old and New Testament in Hebrew; but the reading of the latter was prohibited by the rabbies under pain of excommunication, and objections made to receiving the former on account of the Latin preface and titles, and particularly from the use of the *cross* as a mark of reference. Many copies of an edition containing simply the Hebrew would probably have been sold, though the rabbies knew more of the Talmud and esteemed it more highly than the Holy Scriptures.

At Bizerta, a town about fifty miles from Tunis, were 500 Jews, who were represented as being very poor. They have one synagogue, and four rabbies, of whom one is considered as their superior; two superintend the education of children, and the other conducts the service of the synagogue. The Jews here also declined purchasing the scriptures. Those of Susa were estimated at 1000. They are better treated than at Tunis, the inhabitants of Susa having more generally intercourse with the Europeans. One of the Jews here repeated a very common tradition, that they exist as an independent nation in some part of the East, beyond a certain river, and that all Mussulmans are supernaturally prevented from entering their country. On being told of the vanity of his expectations respecting the Messiah, he feelingly replied, "He will come, and perhaps these eyes may behold him, and we shall be avenged on our oppressors."

To these statements on the authority of Christians, we add the following from a Jewish source. "The kingdom of Tunis contains about 60,000 Jews, and whatever difference of opinion may exist as to their population in the city, I do not believe that it contains more than 20,000. These are divided into Italian and Barbary Jews, who are distinguished by their dress. The Barbary Jews wear a blue frock without a collar or sleeves, loose linen sleeves being substituted with wide drawers of the same article, no stockings, excepting in winter, and black slippers, a small black scull-cap on their head, which is shaved, and around which a blue silk handkerchief is bound; they are permitted to wear no

colors. The Italian Jews dress like Christian residents, with the addition of a *haick*, or *bournoise*, thrown over their heads. They inhabit a distinct quarter of the town, and are governed by a person named by the Bey, who hears and decides upon all disputes, and orders, if necessary, corporeal punishment to be inflicted; so that it may be said, they enjoy the privilege of being governed by men of their own persuasion; they support their poor, the rich being compelled to pay double price for articles of luxury, one half of which goes to the poor; their houses are low and mean, which they are ever white-washing and cleansing. They have no system of education, their children being taught the Hebrew language, and the ceremonies of religion, which is the same here, though more rigidly observed, as they are in every other part of the world where Jews reside. Polygamy, which is allowed by the Mahomedan law, and not forbidden by the Mosaic institutions, prevails in Barbary, but very rarely; I heard of but one Jew in Tunis who had two wives, his name was *Alhaick*, a very rich and active old man. As it will readily be imagined in a country which is not civilized, the Jewish women, like the Turkish, are considered as an inferior race. They are fat and awkward, their dress consisting of a petticoat of silk of two colors, principally yellow and purple, around which is thrown, in several folds, a thin gauze wrapper; the head is covered with a colored handkerchief; those who are single, have their hair plaited in two or three rows, to the end of which they suspend colored ribbands; they wear no stockings, but slippers, with silver cinctures around their ankles; and the soles of their feet, their hands, nails, and eye-

brows, tinged and colored of a dark brown, from the juice of an herb called *Henna*. When they walk they unloosen from their neck a piece of black crape, with which they cover their mouth and chin, leaving the upper part of their face bare. As to their living and domestic concerns, I can say nothing, never having visited any of them.

On the birth-night of General Washington, a ball was given at the American Consulate; the Jew brokers called to solicit the favor of permission to bring their women, as they call them, to see the company, which I granted; and one of the rooms was nearly filled with the Jewish beauty, and *beau monde* of Tunis. They were all dressed magnificently, covered with jewels, gold brocades, tissue, lama and gauze, arranged without any taste, and crowded together without fancy; their feet bare, with embroidered slippers, and gold and silver bracelets around their ankles. Their complexions were fair, their eyes and teeth were good, but their figures were corpulent and unwieldy, which is considered a sign of beauty. The ladies of Tunis, who could speak Arabic, conversed with the Jewesses very courteously, and they appeared modest and well behaved.

The only opportunity which the females have of seeing each other, for visiting is unknown in a population so extensive, is at the burial ground; this is outside of the walls, surrounded by no enclosure, and open to animals of all kinds; the tombs are built of mortar and brick, they are flat, and not more than six inches in elevation from the ground: at the head of each tomb is a small square piece of slate bedded in, on which is engraved the name of the deceased in He-

brew characters. Every Friday afternoon the Hebrew women assemble with a small earthen jar, containing slack lime and a brush, with which they clean and whitewash the tombs of their family and friends. It was in this abode of death that I accustomed myself to study the character of these people. The wife or mother, arrived at the place, would deposit her little jar and brush on the ground, and then seek among the inscriptions for the name of one who was still dear to her; having discovered it, she touched the inscription with her hand, which she carried to her lips and kissed; then, seating herself on the tomb, wept bitterly, consoled herself in affliction by talking with the dead, and recounting her domestic affairs, her happiness or afflictions, and, with a melancholy ignorance, soliciting the kind interference and affectionate protection of her dead kindred: having expended some time in the luxury of grief, she would clean the tomb, and join her companions to learn the "passing tidings of the times." These instances of a feeling and benevolent heart, and of a pious reverence, I frequently have witnessed: it is in the crucible of adversity that the Jew, in weeping over his own distresses, has taught himself to weep over the distresses of others. It was here that I saw the daughters of Israel, no longer on Zion or in Sharon, no longer triumphant, free and beloved, exhibit proofs of a heart which should be prized above all things, which is more estimable than riches or precious ointment. But who will seek the virtues of the Jew? Who credits them for their charity, for their domestic fidelity, for their national faith and mutual protection?—none. Their vices, which are like the vices of other men, except that

treason and murder are unknown to them, have been the theme of reproach, of prejudice and punishment."

Tripoli.—"The Jews who have three synagogues at this place, are far better treated," says Ali Bey, "than at Morocco. They amount to about 2000, and dress like the Mahometans, with the only difference that their caps and slippers must be black; their turban is generally blue. There are about thirty of them considered to be in good circumstances; the others are workmen, goldsmiths, &c. The trade of Europe is almost entirely in their hands; they correspond with Marseilles, Leghorn, Venice, Trieste, and Malta."

The recent visit of Rev. Mr. Bird to Tripoli, (1829) will no doubt furnish us with additional particulars of their condition. Mr. Noah, whose Travels in Europe and Africa have already been quoted, says that the Jews here enjoy rather more influence than in other parts of Barbary. They are numerous he tells us, in other towns of the kingdom.

The Jews of Barbary were originally from Spain, Portugal, Italy and Syria,—principally the two former countries. Being driven thence by the bigotry of the Catholics, and to the great disadvantage of those kingdoms, one or two hundred thousand sought refuge among the more tolerant Mahometans. Their countryman above mentioned, makes the following remark respecting them of a general nature, some of which are worthy of the attention of Christians. Like most other estimates of numbers not based on particular statements, this seems much too high.

"I have reason to believe, that the number of Jews in the Barbary States exceeds 700,000, of which

nearly 100,000 are capable of bearing arms. Much has been said of the severe and cruel treatment of the Jews by Mussulmen, this I did not observe; that they are treated with indignity and insult there is no doubt; they are compelled to wear a black dress, they are not permitted to pass a Mosque with their shoes on, they pay a heavy capitation tax, and minor insults growing out of a general system and customs long observed. These were predicated on policy: the Moors found an immense and increasing people professing a different faith—active, enterprising, and rich—fearful then of an increase of a confederacy, composed of materials capable of revolutionizing and governing the country, they united to oppress, insult, and yet tolerated them. An erroneous impression prevails, that the religion of the Jews is an object of hatred to the Mussulmen, and the cause of this oppression. This is not the case, because the Mahomedan faith does not materially differ from the Jewish, and their hatred towards Christians is yet more fierce and irreconcilable; but the Jews have no protectors, they are considered by Mussulmen as abandoned by all nations, because they will not renounce their ancient faith, and yet, with all this apparent oppression, the Jews are the leading men, they are in Barbary the principal mechanics, they are at the head of the custom-house, they farm the revenues, the exportation of various articles, and the monopoly of various merchandise, are secured to them by purchase, they control the mint and regulate the coinage of money, they keep the Bey's jewels and valuable articles, and are his treasurers, secretaries, and interpreters; the little known of arts, science, and medicine, is confined to the Jews,

there are many who are possessed of immense wealth, many who are poor. How then is it that these people, so important and so necessary, should be so oppressed! The fact is, this oppression is in a great measure imaginary. A Turk strikes a Jew, who dares not return the blow, but he complains to the Bey and has justice done him. If a Jew commits a crime, if the punishment affects his life, these people, so national, always purchase his pardon; the disgrace of one affects the whole community; they are ever in the presence of the Bey, every minister has two or three Jewish agents, and when they unite to attain an object it cannot be prevented. These people, then, whatever may be said of their oppression, possess a very controlling influence, their friendship is worthy of being preserved by public functionaries, and their opposition is to be dreaded. Their skill in business, and the advantage which they take of Christians and Moors, have been the subject of severe and just animadversion; they will, if not narrowly watched, avail themselves of opportunities to overreach and defraud; for this, the world has showered upon them opprobrium and insult. But has the world ever held out proper inducements for the Jew to be honest, except in countries where they enjoy equal privileges? If they are just, they are not credited for it; if they possess merit, they are not encouraged and rewarded; if they do a good action, approbation does not follow; proscribed and insulted, their virtues denied, public opinion attaching to them the odium due to bad men of all persuasions, no friend, no solace in misfortune, hunted, despised, and shunned, it is still asked of them to be honest, when they receive no reward or gratitude for

their honesty, when no man will give them credit for one good action!—What is the incitement to virtue? the approbation of conscience and the world; the Jew in Barbary has no friend but his wealth, *that* purchases protection and toleration, and he is ever zealous and active in the accumulation of it, and if he is not fastidious in his mode of acquirement, he is not singular—exclusive honesty is the property of no sect.”

Tunis on account of its numbers, and Mogadore and Tripoli on account of the greater degree of liberty enjoyed by the Jews, will deserve the attention of missionaries, when the more important cities of Turkey shall be occupied.

Egypt.—The journals of Messrs. Wolff, Parsons, Fisk and King, which it would be unnecessary to quote, contain many interesting particulars respecting the Jews of Egypt. At Alexandria, there are from 250 to 600. At Cairo there are three synagogues, and according to some estimates as many as 3000 souls. In all the land of their ancient bondage, are probably not more than 5000. One of the synagogues at Cairo belongs to the Caraites. The missionaries on visiting it received their benediction in Hebrew. “The Lord bless with a blessing, Pliny Fisk, the son of Fisk, and give him of the dew of heaven, and of the fatness of the earth, and permit him to enter Jerusalem.”

Mr. Fisk also attended a Jewish wedding in the same city, of which he has given the following lively description.

“The gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a divan at one end of the court, where

the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden network, which stood in front of the gallery. It reminded us of Solomon's Song, ii. 9. 'My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice.'

"About five o'clock the high priest, (Rabbi Mercado,) and five other Rabbies came in, and took their seats on the divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eighteen benedictions of the name of God. Then the high priest arose, and said, "Blessed are they who dwell in thy house; they shall praise thee forever." The people responded, 'Blessed people, whose God is the Lord.' After this the evening prayer was said, in which the word of God occurs eighteen times. Each time this name was repeated the Rabbies stood and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the

bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado accompanied by the people, repeated the 45th Psalm; 'My heart is inditing a good matter,' &c. The Rabbi then took a cup of wine, and said, 'Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine.' The people responded, 'Blessed be he, and blessed be his name.'—*Rabbi*. 'Blessed be thou, O Lord, who sanctifiest thy people by wedding and marriage.' *People*. 'Blessed be he, and blessed be his name.'

"One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, 'Verily thou art espoused to me by this ring, according to the law of Moses and of Israel.' A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said 'Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory. Blessed art thou, O Lord our God, King of the world who hast created man in

thy likeness, and hast prepared *for* him and *from* him a house for ever and ever.' At the end of each sentence the people responded, 'Blessed be he, and blessed be his name.' *Rabbi*. 'Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

"After this the bridegroom took the cup of wine and tasted it, and then gave it to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, 'Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign.' As the Jews present offered their congratulations to the bridegroom they said, 'A good sign.' The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconduct-

ed to her chamber by the women with the sound of cymbals.

"While the Rabbies were performing the service some of the people attended to it with great devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services of the East."

The following extract also from the same source, is given in connexion with some facts which afterwards came to my knowledge.

"The most interesting part of my labors in Alexandria, has been among the *Jews*. I have become particularly acquainted with three. One of them is Dr. M. who was Mr. Parsons' physician. He is a native of Germany, but has been many years in this place. He is reputed skilful in his profession, is one of the Pasha's physicians, and is a man of extensive learning and very respectable talents. He has a library of about two thousand volumes, among which are the Scriptures in different languages, and several valuable theological books. He shewed me the writings of Eusebius, and spoke of them as highly valuable. He has also the works of several of the Christian fathers.

"We hoped to be able to enter into some interesting discussions with him, but did not intend to begin immediately. At almost his first visit, however, he told us that Mr. Wolff had spoken to him concerning us. We then entered into conversation concerning the *Jews*. He says there are about four hundred in this place. Their language is Arabic; they read Hebrew, but understand very little of it; and are ex-

ceedingly ignorant, barbarous, and superstitious. I then said, 'Are they still waiting for the Messiah?' He replied, 'Yes; but they care very little about the Messiah that has come, or any one that will come. They might easily be hired to consent that there should never be a Messiah.' Speaking of the Talmud, which he studied a long time while young, he said, 'It is a perfect *Babel*, a confusion of language, a confusion of logic, theology, and every thing else. In a whole volume you will scarcely find twelve sentences worth reading.' I observed, 'No pretended Messiah has now appeared for a long time.' 'And I hope,' said he, 'none ever will appear. In Europe it would be impossible for one to succeed; he would soon be detected. In this country he would probably lose his head immediately. If any monarch should now undertake to assemble the Jews, they could not live together. The Jews of Germany, of England, of France, of Spain, and of Asia, differ so much, that they would not tolerate each other. The way to make Jews Christians, is to give them the privilege of citizens, and let them intermarry with Christians.'

"He speaks of the Gospel as containing very sublime morality, and of Jesus Christ as holding a high rank, and possessing a most unexceptionable character, when viewed as a lawgiver, and the founder of a sect; and says the stories in the Talmud concerning him are ridiculous and absurd beyond all conception. He one day took up a Hebrew Testament, and turned to the sermon on the mount and said, 'This is excellent. This would be good to read to the people every day.'

"I lent him the Memoir of Martyn, which he read and returned. A few days since, I sent him an English Bible, and several Tracts in different languages. The next time I met with him, he told me, that the title of one of the Tracts interested him extremely. To use his own phrase, it pierced his skin. This was Leslie's short Method with Deists, which I sent him in French. This was the last interview I have had with him. He has just sent me three letters of recommendation to Jews at Cairo."

Other missionaries have recorded interviews with Dr. Marpugo, of similar interest. This truly eminent Jewish physician was high in favor with the Pasha and the European residents. Having however declined complying with his request for certain services among the soldiers, he was ordered forthwith to depart from the country. To this command he replied that he was not a subject of the Pasha's and could not therefore without a violation of the treaty with his government (Austria I believe) be driven from Egypt. Hearing however that the Pasha had said, "By and bye Dr. M. will be found dead in the streets and I shall give myself no trouble to enquire by what means he came to his end," he hastily fled from Alexandria to Constantinople. There he resided for some time engaged in the practice of his profession, and though negligent of Jewish observances, was on account of his distinguished abilities much courted by the Jews. Subsequently at the request of the Pasha, he returned to Egypt. He had left his wife behind in that country, and while at Constantinople became enamoured with the daughter of Castro the Jewish Printer. Yet he did not give the ערבון pledge, which precedes lawful

wedlock, and her father with a feeling which is I believe usually very strong among the Jews, resisted his proposals, until she had attempted to put an end to her existence. He then consented that she should follow Dr. M. to Egypt, but before her arrival, he had suddenly died. Some were disposed to believe that he had fallen a victim to the Pasha's desire of revenge, but such a feeling could as easily been gratified at Constantinople. If he was carried off by poison, it was more probably administered at the instigation of his wife, who thus secured his wealth against her Constantinople rival.* It is melancholy to see one thus favorably situated and so well qualified to have become a second Joseph to his brethren, though he renounced their superstitions yet failing to trust in Him, who came as a "Light to lighten the Gentiles, and the glory of his people Israel."

Abyssinia.—Though not among the "countries bordering on the Mediterranean," yet as Abyssinia is most accessible on the side of Egypt, it deserves in this connexion a passing notice. Within the Christian era, the Jews have for several centuries maintained an independent government in one of its provinces. At times they have waged furious and bloody wars against both Christians and Mahometans, but since their reigning family has become extinct, they have been sub-

* Dr. M. is mentioned by some traveller during his first residence in Egypt, as refusing wine that was offered him by another physician, because he suspected an attempt to poison him. It would not be amiss for travellers in the East to imitate the practice of Ali Bey, who always carried about his person a powerful emetic of sulphate of zinc, by way of precaution against such attempts.

ject to the former. They are known by the name of "the exiled" and are supposed to have emigrated from Egypt." The statements of travellers are contradictory as to the extent in which they have the Hebrew language and Scriptures. It is said they know nothing of the Talmud the Targums and the Cabbala. The Abyssinian Christians retain also many Jewish usages. They regard both the Christian and Jewish Sabbaths as sacred, practice circumcision, and "abstain from things strangled and from blood." The researches of the German missionaries, will it is to be hoped, put us in possession of much interesting intelligence respecting Abyssinia.

Southern Europe.—If we turn our attention from Northern Africa to Southern Europe, we shall find the number of Jews to be less, and their condition scarcely more hopeful. From Portugal and Spain they are excluded; though it is said in the latter country there are many, who under a Christian exterior, still secretly practise the rites of Judaism. In France, where they now enjoy nearly all the rights of citizens, they amount to only 60,000. Considerable efforts have been made at different periods for the improvement of their condition, in this country.

In 1788, the Academy at Metz proposed as a prize question, "Are there means of rendering the Jews in France usefuller and happier?" Their cause was also successfully pleaded in the times of the republic. In 1807, a general Sanhedrim was convened by Bonaparte according to ancient Jewish forms. This assembly "drew up twenty seven articles for the reorganization of the Mosaic worship, and passed several regulations on the subjects of divorce, polygamy, marriage, moral, civ-

il and political relations, useful professions, loans among themselves and loans between Israelites and those who are not Israelites. At a second meeting in March of the same year, a law for the condemnation of usury was passed. Bonaparte soon found however that he was not likely to accomplish his object of constraining his Jewish subjects to enlist in the cultivation of land, and in furnishing their quota of conscripts. He afterwards issued several decrees calling on them to follow the pursuits of honest industry and to purchase landed property and containing severe regulations concerning usury. He may have cherished still more important designs than he ever succeeded in accomplishing, of restoring them to their own land. Though no very decided impressions have been made in favor of Christianity, the temporal condition of the Jews in France seems to have improved.

At Malta there are about 200 Jews. The children of one family I have seen in the Sabbath School of the English Missionaries, but in general they are little accessible to Christian instruction. In Italy there are supposed to be 30 or 40,000 Jews. The following affecting account of those at Rome, is from the Christian Observer.

Rome.—“Nor were my feelings less excited when turning from this scene of ruin and desolation, a few steps brought me to *the triumphal arch of Titus*, the conqueror of the anciently favored people of God; a ruined monument of ruin. First fell Jerusalem to the very dust, and then fell her haughty conqueror. The idea that this trophy was erected in the pride of victory on his return from the scene of “mourning, lamentation and woe,” which brought the daughter of

Jerusalem to the ground, and made all that passed by her say, "Is this the city that men call the perfection of beauty, the joy of the whole earth?" cannot but deeply affect the mind of the Christian visitant. I approached to take a nearer survey of the bas-reliefs of the interior, on which are sculptured the trophies taken from the temple. The six-branched candlestick which Moses was commanded to make of pure gold, that its lamps might burn before the Lord continually, is distinctly to be traced. On the other side I saw the spot where the ark of the covenant has been traced, but the sculpture is completely effaced; the arch itself was rapidly sinking into decay and seemed to echo the monitory memento

" — That all of man must fade and die;
Passing his pride; his glory but a dream."

Proceeding onwards through the filthiest of the filthy streets to the Ghetto, or Jewish quarter, the same writer adds, "The gate under which I passed, at its entrance was guarded by a soldier, whose business it is to close it upon the inhabitants every night; when by the closing of a second gate at the opposite extremity of the long narrow street assigned them, they are shut out from all communication with the rest of the city.

"I have said it was Saturday,—the Hebrew Sabbath. The Jews as I passed their doors were standing or sitting in crowded groups: their shops were shut, and an air of idleness rather than of rest seemed diffused over the whole scene. These were the only circumstances to remind me of this being their holy-day, that Sabbath which they were to observe "throughout all

their generation, 'for a perpetual covenant, which' was to be "a sign between the Lord and the children of Israel forever." They appeared indeed to keep within their gates, and to carry no burdens, but no observance of dress, no neatness of appearance, marked the day. I traced my way through these groups, amongst which many a fine and expressive countenance might be distinguished. They all saluted me as I passed, and directed me with humble civility to the synagogue, where they were about to repair themselves. The building was plain, and dirty in the extreme on the outside, but how much were my feelings shocked, when on entering, I found the Rabbi reading the Law at one end to a large congregation, and, at the other, stalls laid out with goods of various descriptions for sale, where the buyers and venders carried on their bargains during the time of service. How truly was I reminded of our Lord's remonstrance, "My house shall be called the house of prayer, but ye have made it a den of thieves." "Would that some really affectionate and scriptural instruction could be offered to these wanderers from the fold! That the neglected habitations of the Ghetto might resound with the grateful intelligence that "Messiah is indeed come," and that many voices might join in declaring "now we believe; for we have heard him ourselves and know that this is indeed the Christ the Son of God, the Saviour of the world."

Just without the gate of the Ghetto is a church where an annual sermon for the benefit of the Jews is preached by a Catholic priest; this all are obliged to attend. Above is the inscription in Hebrew and Latin,

"All day long have I stretched out my hands to a disobedient and gainsaying people."

Every Easter eve, converts, real or pretended, are baptised by the Catholics. An old man and woman are usually reproduced every year for this purpose. The rite is administered ~~at~~ the *baptistery of Constantine*. In the fount some drops of the water in which that imperial convert was baptised are said still to remain. Who that will not join in the wish that some man of God may speedily be found "ready to preach the gospel to them that are at Rome also?" Such an one might safely pursue the same course of operations as did the Apostle Paul who "dwelt here two whole years in his own hired house, and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Perhaps a missionary not formally connected with any society, would excite least suspicion.

The whole number of Jews in Italy, including the Austrian provinces, may amount to 50,000.—Of these there are 9 or 10,000 at Rome; perhaps 5000 at Ancona, and in the other territories of the Church, 4000. In Tuscany there may be 16,000—principally at Leghorn. There are said to be 3000 in Sardinia, and 2000 at Naples. In Genoa they have a splendid synagogue, though there are said to be only fourteen families. In Milan they are not allowed a synagogue. From Venice where there were 3 or 5000, they have mostly followed the changes of commerce to Trieste. In the whole of the modern kingdom of Illyria, at the head of the Adriatic, they are estimated by one of their own countrymen at 14,000.

Some five or six years ago, a project was started by a learned Jew for the establishment of a Jewish college in some part of this kingdom.—The pamphlet which was published containing the outlines of this plan breathes a liberal spirit, but the project seems not as yet to have met with much encouragement either from Jews or Christians. Two years since it was again revived, but with what success in obtaining funds I am unable to say. As the study of the Hebrew Scriptures and antiquities, together with Biblical literature generally would form a prominent part of the proposed course of education, it was thought by Dr. Naudi, the Secretary of the Malta 'Jews' Committee to be deserving of the patronage of Christians. Desirable as such an institution might be, in which the Jews should feel a national interest, and where sound learning should be cultivated, very satisfactory pledges would be required before entrusting them with funds. All who are waiting for the enlightening of Israel, must hail however with joy whatever tends to promote a critical study of the Hebrew Prophets, and a rational system of interpreting the sacred text.

It would have been highly gratifying to my feelings could I have reconciled it with a conviction of duty, to have visited the Jews of Italy. As they were not very numerous nor in a country where the government suffered Bibles and tracts to be introduced, and as several English missionaries were residing among them, I did not feel justified in making the tour.

Greece.—Before the Greek revolution there were four thousand Jews in the Morea, of which two hundred families were at Tripolitza. In the Ionian

islands under the protection of the British government there are now estimated to be 7000. At Thebes and Livadia there were in each, twenty houses of Jews, at Janina three hundred, a few also at Larissa and perhaps in other cities of Albania and Thessaly. Some doubtless are still to be found in the north of Greece. The events of the revolution have tended greatly to increase the animosity subsisting between them and the Greeks. In return for the indignities committed on the person of their Patriarch, the latter have embraced every opportunity of taking vengeance. Still it is probable that when peace shall be restored and commerce shall revive, greater liberality will prevail, and the Jews again resort to Athens and Corinth and the regions of Achaia. Should this take place, they would then be most favorably situated for the success of missionary efforts.

CHAPTER XXIV.

JEWES OF EUROPEAN TURKEY.

Thessalonica—Jewish Mahometans—Great excitement among the Constantinople Jews—Baptism of three hopeful converts—Their imprisonment—Efforts for their release—Apostacy of one of their number—Domestic government of the Jews and other Rayahs—Jewish teacher—Condition of the Jews in Constantinople—Visit to Jewish villages—A betrothal—Lengthened imprisonment of converts—Jewish Spanish language—Sundry individuals—A Jewish cemetery—Release of imprisoned converts.

1829.—Salonica, the Thessalonica of the New Testament, is an important city in the modern history of modern Judaism. For a particular account of the Jews in this place, we are indebted to Benjamin

Barker, Esq., Agent of the British and Foreign Bible Society at Smyrna. After estimating their numbers at 25 or 30,000, he proceeds to remark. "The Jews here have one Chief Rabbi with a considerable number of others under him; thirty-six synagogues; a large school and several smaller ones."

"There are amongst them a few bankers and merchants, and the rest are divided into brokers, shopkeepers, artisans, porters and boatmen. They are very industrious, and like the rest of the Jews in the Turkish Empire, their chief aim is to amass money. On account of their number, they enjoy a little more consideration than in other parts of Turkey, as their annual taxes are more considerable. In short they are in commerce the leading wheel, for on their Sabbath nothing is hardly done at Thessalonica and the streets and bazars appear to be deserted. I sold many books to them whilst I was there of the Prophets and even New Testaments, and distributed a great many tracts, and excited in them the spirit of enquiry. One in particular told me that he believed in the New Testament, and was persuaded that Jesus was the promised Messiah. I had several interesting conversations with this Jew, who appeared to be in good circumstances, and sincere in what he advanced."

"There are about twelve hundred Jewish Turks,* who are called by the Turks *Donmethes* or Renegadoes, and are divided into three separate classes, namely, *Bezestenlithes*, *Ghoniothes* and *Cavalieros*. Each class is

* The followers, it has been said, of the famous Zabbathai Zevi, who after having given himself out as the Messiah, in 1696 turned Mahometan to save his life.

distinct, as they do not intermarry, nor have any kind of connexion with each other or with the Turks. It is generally supposed that they still retain many of their Jewish observances, and it is thought that in secret they are still Jews. In public they affect to know only the Turkish language, but in private they often speak the Jewish Spanish, especially the women. It is said that in their private worship they have their Rabbies, though in public they attend the Mosques. Their circumcision takes place, as with the Jews, about eight days after the birth of the child; while if they followed the Turkish custom that ceremony ought to be delayed several years. With the Turks before the ceremony of circumcision takes place, the children are dressed very gaudily, and are paraded about the town with music and a concourse of people; but the Jewish-Turks, on the contrary, have that ceremony performed privately in their houses. It is the firm opinion of many that they are only Turks externally, in order to enjoy the same privileges with them."

"In my opinion if any thing is to be done for the Jews in this land of barbarism, Thessalonica offers a fine field; but if I am to judge from Jewish affairs at Constantinople, the task of converting the Jews becomes very difficult. May it please the Disposer of all things to moderate his wrath and give them a helping hand to extricate them from their present errors and enable them to walk once more in the ways of the Lord, and to acknowledge His Son as their only hope for future bliss."

Constantinople, Feb. 16, 1827.

Of my master and the common language of the Levantine Jews, it will be in season to speak when I am better acquainted with them. At this time I shall

confine myself to a brief history of those changes that have been operating for some time past among a portion of the Jews and which a few months since resulted in the violent persecution of numbers for their open disregard of Rabbinical Judaism.

It is not easy to trace the origin of this most interesting state of things. Special edicts have been issued by the Rabbies, against divulging any of the circumstances—no unusual resort of those who would blind the consciences of men. Probably however, the general spirit of free enquiry which is abroad in the earth has extended itself even to this Mahometan land. But the Hebrew New Testament which Mr. Leeves, the Agent of the Bible Society, has been so long circulating here, was beyond all doubt the most important cause of these movements. How blessed are the operations of this Society, which “as the dew of Hermon, and as the dew that descended upon the mountains of Zion,” spreads abroad its soft and silent and refreshing influence! The conversations of Mr. Wolff with Jews who came hither from Jerusalem, and particularly the faithful labors of Mr. Hartley, have been greatly useful in the later stages of the excitement.

From these and perhaps other causes, some hundreds of Jews had associated together and signed certain articles with a view of freeing themselves from the burdensome yoke of their Rabbies. This event took place perhaps a year ago, and was already known before my departure from America. A considerable number began last autumn visiting Mr. Hartley the English Missionary, and openly avowing their belief in Christianity, so that it seemed for a while that the whole

fabric of Judaism was ready to fall. Under these circumstances the Rabbies found it necessary to take the most vigorous measures to prevent a total loss of their authority. All the domestic punishments which they themselves are suffered to inflict, and all that false accusations and money could obtain from the Turks were employed to stay this revolutionary tendency. By persuasion, threatenings, stripes and imprisonment they succeeded at length, in getting under the excitement. Individuals however continued for a season to brave the storm, and a few were found faithful to the end. Some extracts from the journal of Mr. Hartley at this period, will give the best idea of their situation.

Nov. 8. "This has been a day of most painful interest. Missim Cohen and Chaim Castro called to inform me, that Jacob Levi had been seized, thrown into prison, and bastinadoed. This young man has displayed the true spirit of a Christian martyr: when they were conveying him to the Casa Negra,* a Rabbi; concerned in the transaction, exhorted him to declare himself "a good Jew," and he would suffer nothing. "No," he replied, "I am a Christian! the Messiah is come! If I were to be confined a thousand years in prison, still I would declare that Jesus is the Messiah!" Neither the bastinado itself, nor the barbarous threat "that he should eat it three times a day," could move him from his steadfastness. In the course of the day, others were seized; and means were taken to appre-

* This is the term by which they designate a prison, made use of by the Jews. It answers to our expression, "Black Hole." Of this place, the converts had always expressed more apprehension than even death itself.

hend David Bechas, Chaim Castro, and Missim Cohen: happily they have for the present escaped."

The three last mentioned individuals when the persecution became thus violent, were secreted in the house of an Armenian, in the Frank dress, with the view of being conveyed away to a place of safety. It is not an easy matter even now that the event has transpired to determine what was duty in these trying circumstances. A highly valued missionary brother, *whose fears were not for himself*, but for "the flock over the which the Holy Ghost was making him an overseer," felt that in a barbarous country he might plead the example of an apostle who says, "In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands." It is worthy however of remark, that they themselves were not altogether reconciled to the plan of flight. "During the time they were in concealment," says Mr. Leeves, "they never entirely liked the idea of quitting Constantinople, though they thought they saw a necessity for it in the hot persecution which awaited them if they remained. They thought they could be more useful here than any where else, and their hearts were set upon proclaiming the gospel to their brethren; they, therefore, often made it their prayer to God, that, if he saw it good, they might be found out and taken, and that they afterward might remain in Constantinople to be the evangelists to their brethren in error."

But it is time to introduce you to a more particular acquaintance with these "first fruits" from among the

Jews of Turkey. David Bechas was a Rabbi of perhaps the age of thirty-five, and is a man naturally of a timid spirit. His wife was a believer with him in Christianity. Mr. Hartley says of him, "I found the Rabbi well read in the New Testament; he informed me, that, upwards of a year ago, he had been presented with the Hebrew New Testament, and that it had been the means of his conversion: on one occasion he shewed me the book which had proved the instrument of such blessing to him, and it bore all the marks of having been well used."

Chaim Castro followed the employment of a book-binder, which ranks here almost with the learned professions. I have often passed his shop on my visit to Constantinople. He is now about thirty years of age and of an ardent and fearless temperament. His forwardness to circulate the New Testament and bring others into his views, have rendered him peculiarly obnoxious to the unbelieving Jews. Mr. H. has the following notices of him in his journal.

"Oct. 13. A young Jew, Chaim Castro, called this morning on Mr. Leeves, and intimated that he wished to become a Christian. We were delighted to find him in the utmost readiness to receive the truth; and he has engaged to call on me daily for the purpose of religious conversation. He said he had many friends of similar sentiments; and that 200 Jews would become Christians, had they European protection.

"15. The young Jew called again. I conversed with him concerning Jesus of Nazareth; and was glad to find that he was fully possessed of the idea that the death of Christ was a sacrifice for sin. Read to him

Isaiah liii., Daniel ix., and other prophecies concerning the Messiah. He said, that his first impressions of the truth of Christianity were derived from an Armenian, who used to inform him, when a child, of the errors of the Jews.

"29. Yesterday I had to perform a very painful task. Chaim Castro and Jacob Levi, having been frequently with me, and having pressed me exceedingly to baptise them, I was constrained to inform them, that they must wait six months, in order that I might have opportunity of knowing them well, and of instructing them more fully in what regards the religion of Christ. I have had considerable anxiety since I made this communication to them, being fearful that it might act as a discouragement; and have been led most earnestly to supplicate God in their favor. It is however unquestionably my duty not to act with precipitation in this affair. Of Jacob Levi, I feel considerable confidence that he has his heart, as well as his mind, interested in the faith of Christ: of Chaim Castro, my confidence is not equally strong; but he also gives every appearance of full persuasion that Jesus is the Messiah. The state of the Turkish empire is such, that I question if the truth will ever gain signal victories, till a readiness for martyrdom be evinced on the part of those who are enlightened."

Missim Cohen is a youth of only seventeen years. His connexions are respectable, and he himself possesses promising talents. According to Jewish usages, he had already been for two years under engagements of marriage to a young Jewess. His expected father-in-law is anxious to dissolve the connexion, but the

4000 piastres—333 dollars, paid at the time of the betrothal of his daughter, stand in the way of such an arrangement.

The joint history of these three interesting converts, I will also give in the words of Mr. Hartley.

“*Nov. 9.* This morning I visited the three fugitives, and conversed and read with them. We are also taking means to ascertain the situation of Jacob Levi, in order to render him such assistance as shall be possible. The number of believing Jews who composed this party was eleven—nine men and two women.

“*10.* A Jew, acting, I doubt not, as a spy of the persecuting party, called upon me: his message was, that ‘there were several Jews, friends of Missim Cohen, who wished to bear him company: I must tell him, therefore, where Missim was to be found, and he would conduct them to him.’ The man failed, of course, in his design. He afterward went to Mr. Leeves, but had no better success. Mr. Leeves set out to day on a journey to Adrianople.

“*12.* To day I have had the pleasure of baptising the three Jews. Prior to administering this very solemn ordinance, I examined them very carefully with regard to their faith, and their intended fidelity to Christ. Their answers gave me the greatest satisfaction; and I could not feel at ease, till I had, in their instance, complied with the injunction, ‘Go ye into all the world, and preach the gospel to every creature, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.’ It was to me a subject of much regret, that in consequence of Mr. Leeves’s absence, the duty devolved on me: I should otherwise have left the whole transaction to his judgment and

discretion. A difficulty was presented by the diversity of language which it was necessary to make use of. I endeavored to obviate this inconvenience in the following manner. I first knelt down and prayed with Mrs. Leeves in English: I then prayed in Greek; and a Greek who was present repeated the petitions in Turkish. Afterward I put questions to the following effect, to each of them—‘Do you believe that Jesus of Nazareth is the Messiah, and the Son of God?’—‘Do you believe in the Father, the Son, and the Holy Ghost, one God?’—‘Is it your determination, by divine assistance, to be faithful unto Jesus Christ, in prison, in tortures, and even unto death?’—‘Do you place your hopes of salvation exclusively on the merits of Jesus Christ?’ They all answered these questions in the most explicit and serious manner. They then knelt down; and I went up to each of them, and poured water upon his head, in the name of the Father, and of the Son, and of the Holy Ghost. They were exceedingly affected, weeping most copiously; and the impression made on all present was, I believe, almost equally great. I then returned thanks to God, first in Greek and afterward in English, for the grace and favor bestowed on these converted Jews, and besought from Him that peculiar aid for which their painful circumstances called. I afterward delivered a short address to them, in which I set before them how awful would be their state, were they now to apostatize from Jesus Christ; and encouraged them to seek his assistance by assiduous prayer, and to stand ready for every trial to which God might call them. We all rejoiced exceedingly at having three Christian brethren given to us from among ‘the lost sheep of the house of Is-

rael;' though our joy was greatly tempered by the recollection, that it had not been permitted Jacob Levi to make one of their number: he has been torn from our hands, and is confined in a dungeon where no Christian minister can approach him, either to baptize him or to afford him the slightest consolation: he is, however, in the hands of his heavenly Father. May divine consolations support and cheer him."

David Bechas received the Christian name of Peter; Chaim Castro, whose character bears some resemblance to that bold reformer's, was called John Baptist, while with as much propriety the name of the beloved disciple, John, was given to the amiable youth Missim Cohen. In the interval which succeeded their baptism, very diligent search was made for the converts, and particularly for John Cohen. Supposing that he had fled in company with Rev. Mr. Leeves, the father obtained an order from the Vizier, and followed that gentleman on his tour into Bulgaria in a manner that made it necessary for some of the Turkish officers to apologise for their conduct. The discovery of the converts and their subsequent treatment, is thus described by Mr. H.

"Dec. 1. Melancholy day! This morning, early, G. burst into my apartment, with the intelligence 'The Jews are taken.' Who has been the traitor we know not; but, last night, about an hour after sunset, the house in which they were lodged was surrounded by Turkish soldiers, and our poor friends were forcibly taken out and thrown into prison, together with the Armenian to whom the house belonged; on their arrival at the prison, the Turkish officer asked them a variety of questions; in answer to which they avow-

ed themselves Christians, and asserted their allegiance to the Grand Seignior. 'This morning they were carried to the court of the Seraskier, or commander-in-chief. A young man, whom we sent to inquire after them, found it impossible to see them. Their trial does not take place to day, as it is the Turkish Sabbath.

"2. This morning G. came hither, with the mother-in-law of Bagdasar, the Armenian. He informs me, that, last night, the converts sent word that they were determined to stand firm to the last extremity: they expected that it would be first proposed to them to become Moslems, and in case of non-compliance, the alternative would be death, or the arsenal. May God strengthen them for the hour of trial! Our persecuted friends are destitute of all human succor. God alone can help them! About noon, I went myself to the prison to which they were removed this morning; and, as I thought it might afford them some encouragement to see me, even though I could not converse with them, I obtained admission: on this occasion I saw enough to convince me that there is a wide and essential distance between the theory and the experience of martyrdom: a warm imagination may contemplate a violent death, while it is at a distance, with triumph, and even with a species of ambition; but, bring a man into actual contact with prisons, chains, armed guards, examinations, stripes, and all the appalling pomp and parade of a public execution, and nothing short of a powerful and direct communication of divine assistance will impart the needful fortitude. Truly, in every Christian martyrdom, it is God who gives the victory, it is God who claims the

glory! In consideration of a few piastres, the Armenian was called up, and I was permitted to converse with him for a few minutes: the poor man was clearly suffering the greatest agony: I said all that I could to encourage him, but felt much regret at being unable to speak to our Jewish friends: the large room, which constituted the prison, was exceedingly dark, and they were at a distant part of it, I could barely distinguish a number of Jewish head-dresses. Thus were our friends surrounded by their most bitter foes, while I could not even obtain a sight of them: of me, however, they would have a clear view, as I stood in the light of the door. They have been interrogated in three different places; and, on each occasion, they have firmly declared themselves Christians.

“ 8. In hopes of serving them, I went to the chief dragoman of the Porte, a man of considerable influence, and interceded in their behalf; making a simple statement of their case. He shewed me a letter, signed by four of the heads of the Jewish nation in Constantinople, in which they supplicate the *death* of ‘that accursed Chaim Castro;’ and a friend of mine was informed by a Turk at the Porte, on whose word he places reliance, that the Jews have actually paid four hundred thousand piastres into the chest of the Grand Vizier, in order to accomplish their diabolical intentions! Thank God! they have been thwarted in their schemes. The persecuted converts have been sent to labor in the arsenal, a punishment from which I have reason to believe we shall see them soon delivered. This lenity on the part of the Turks is, probably, owing to the assistance of the dragoman.

"10. The Jewish converts have appeared before the grand vizier, the reis effendi, and the chief dragoman, not to mention inferior officers, and before all 'they have witnessed a good confession.' The day after their removal to the arsenal, John Cohen's father found access to him; and, declaring that he would much rather have seen him become a Turk than a Christian, offered him a large sum of money. The youth, regarding it as a bribe, would not receive the least part of it, even though he was at that time in great want. They have been loaded with heavy fetters; Peter the Rabbi and John Baptist Castro being chained together, and John Cohen and the Armenian.

"13. An Armenian priest who acts as chaplain in the arsenal, came to inform us how severely they are treated: they are still loaded with their chains; and the Armenian has been so much hurt, that he is obliged to wear his arm in a sling: to day, notwithstanding the heavy and incessant rain, they are compelled to be abroad at work.

"The father and mother of John Cohen yesterday came to visit him, and attempted to bring him back to Judaism. He is still unmoved, though 'making trial of such cruel sufferings.' I am glad to find, from the priest's information, that they are comforting themselves in the best manner: their language is, "Christ our Saviour has said, 'Fear not them which kill the body, and have no more that they can do'—and when we die, we hope then we shall be received into heaven."

"14. Wrote a letter of encouragement to the converts. G. learned to day from a Turk some particu-

lars relative to Jacob Levi and Menahem Castro; he stated himself to have been present when they were brought before the Seraskier: a Jewish Rabbi appeared as their accuser, and offered a thousand purses to the Seraskier, if he would put them to death: they affirmed that their belief in Jesus of Nazareth was the only reason of their being brought before him: they were bastinadoed, and sent to the arsenal. I hear of a young Jew at Ortakui, who has been delivered by his brethren into the hands of the Turks: he received fifty blows, and is thrown into prison. How many believe in Christ, and how many suffer for his sake it is impossible for us to tell.

“ 15. We are informed, that the Jews have divided two thousand piastres among the Turks who have charge of the prisoners, for the purpose of obtaining their exertions in tormenting them to the utmost possible degree. Thus are our poor friends suffering a continual martyrdom! The object of the Jews is clear: they hope to wear out the constancy of the converts, by incessant sufferings: or, if that attempt should fail, to bring them to the grave. The whole system of Turkish proceedings is so utterly corrupt, that I see no prospect of a happy termination of this affair, except in divine interposition. ‘Let us fall into the hand of the Lord, and not into the hand of man!’

“ 22. G. saw, this morning, our imprisoned friends. They are as steadfast as ever, but suffer greatly. John Cohen had a large present of clothes from his Jewish friends; but he thought it his duty to send them all back. They actually heard his father reasoning with the Turks, for not beating them more severely, and

reminding them of the money which he had given them for that purpose !”

Mr. Leeves gives the following additional particulars of their condition.

“On one occasion, especially, their fortitude was put to the test; for the Jews, seeing they could not work on them by promises, had it finally announced to them, that their fate was sealed, and that the next morning they would be led to execution: thus, for a whole night, they had the view of death before their eyes, and they spent it in reading the New Testament with weeping and prayer. Two other Jews were left in prison with them whom John Baptist reproved for their unbelief in the Messiah, exhorting them to follow their example, and become martyrs for the name of Christ: these Jews, unmoved by their behavior and exhortations, wrote to the Rabbies to inform them that there was no hope of their ever returning to the Jewish religion, and that the only course to be pursued with them was to get them put to death.

“The punishment of prisoners in the Bagnio consists in being chained, two and two, with heavy chains, and employed in the laborious works of the arsenal, under the superintendence of Turkish guards, who beat them if they do not perform the task to their liking: there are about 700 persons in this prison; of whom about 300 are Greek slaves, the greater part prisoners taken in the Greek war. The circumstances of this affair, having produced a general sensation and sympathy throughout the city, had penetrated within the walls of the arsenal; and the prisoners, when brought there, were kindly welcomed by the poor Christian slaves, who went in a body to the aga

and officers, to beg that they might be kindly treated and not put to severe labor. In consequence of this mediation, they passed the two first days unmolested; but, after this, several Jews came, and among them the father and the intended father-in-law of the young man, who, after another fruitless attempt to bring them back to Judaism, went and gave a considerable sum of money to the officers of the prison to put them to hard work, and to beat and torment them. They suffered severely under this persecution for five or six days; until the matter coming to our knowledge, our ambassador was so kind as to send his dragoman, and by representations, to procure the cessation of this wanton and cruel treatment, and the weight of their chains was diminished one half; although, being still in the class of chained prisoners, they have continued to labor with the rest. A few days ago, two of them were thrown down and bruised in working at a large wheel used for raising the masts and fixing them in the vessels of war; by a similar accident to which two men had been before killed before their eyes: they are now, however, recovered from their bruises; and will not, I believe, be henceforth employed in similar works."

Mr. Hartley called in person upon the Head Dragoman of the Porte to intercede with him in behalf of the Jewish converts. Previously to the Greek Revolution when Demetrius Morousi was put to death, this office was held by the Greeks of the Phanar. The present Interpreter was a Jew by birth but has embraced Mahometanism. He professed to be well acquainted with the New Testament and with the sentiments of Protestants. His apparent desire to be thought

a liberal man and "a philosopher," is best explained by the *money* which he required in order to exert his influence for the release of the prisoners. There is evident also throughout the following interesting conversation, an effort to create a favorable impression of the degree of intelligence at the Turkish Court.

"This officer told me plainly," says Mr. H., "that the Turkish government were at a loss to comprehend the proceedings of the Religious Society in England, which was at such expense in printing and circulating books: they were well acquainted with the conduct of the Jesuits in China and in other countries, and also with the enthusiastic superstition evinced by the Spaniards in former times; but they had always considered the English a nation free from superstition: they were led therefore to suspect that there was some political plot in these proceedings. I assured him that the Society, to which he alluded was wholly unconnected with the British government; and that though there were, unhappily, Englishmen who were indifferent to all religions, yet the persons who composed this Society were men who did indeed believe that the Gospel was from God, and thought it therefore their duty to communicate so inestimable a gift to the whole world. He then indulged in some playful remarks on the impossibility of converting the world by books, alleging that St. Paul had been converted in a different manner, and that this was by no means the method of Moses. He asked me so very particularly what was Mr. Leeves's object in this country, that I am led to think Mr. Leeves has been for some time an object of jealousy to the Turkish government. I told him, that Mr. Leeves's object

was, 'to sell the Holy Scriptures.' Much more was said as to religion; and I feel confident that the conversation removed from his mind all suspicious, that our proceedings have a political tendency, or that we are a plotting, Jesuitical fraternity. We became extremely sociable: he said that he would introduce me to other Turks, and take me to the school in which French and various branches of science are taught.

"The whole of the scene was to me full of uncommon interest. I was come to rescue, if possible, from death, four persecuted Christians: I was in the building which contained the great offices of the Ottoman empire, and which is dignified with the appellation of the Sublime Porte: the domes and minarets of the mosque of Sultan Suleyman, one of the most magnificent structures in Turkey, were towering above my head: I had passed through spacious halls and passages, all exhibiting specimens of Turkish taste: I was encircled by numerous guards and attendants, arrayed in the splendid diversity of costume observable in eastern countries; and I was surrounded with all the pomp of oriental manners. The window of the room in which I found myself, commanded a view of the large court, in which were seen horses richly caparisoned awaiting their lordly masters and in which objects wholly novel to a European eye were continually presenting themselves. 'Do you see that officer riding out of the court?' said my Turkish friend. I observed a man whose dress and carriage denoted a person of considerable rank. 'He is going,' said he, 'according to his daily custom, to the Sultan, to acquaint him with the affairs which have been transacted here.' 'Does the Sultan,' I asked, 'pay minute attention to business?

Does he know this affair of the converted Jews?' 'Yes certainly,' said he, 'there is nothing that escapes his attention. In Europe you imagine that we are all barbarians, and that the Sultan does nothing all day, but loll on his divan and amuse himself; but it is far otherwise. The princes of Europe are far more effeminate than Sultan Mahmoud.' He then made various remarks relative to the recent public events, which led me to suppose the Turks have really been awakened to a sense of their public interest, beyond what I had ever suspected.

"I just notice other subjects of conversation, because it may serve to shew that the Turks have men in their service much better informed than is usually supposed. The following topics came forward: religious liberty in England—Roman-Catholic emancipation—the king of England, in his character of Head of the Church—Spanish proceedings in America—the existence of Greek manuscripts in the seraglio—conic sections—the site of ancient cities in Asia Minor—the Koran, &c. He informed me, that he was very fond of mathematics, and that he had translated from the French, a treatise on conic sections. He also demanded of me, if Mr. Leeves had been concerned in the affair of the converted Jews. 'Concerning myself,' I replied, 'I am willing to give you any information, but concerning my friend, I cannot, in honor, tell you any thing.' 'When you have made the whole world Christian,' he asked, 'what will be the consequence?' I replied, 'When the precepts of Christianity are universally obeyed, there will be an end to envy, animosities, murders, wars, and of all the other causes of misery. We shall all be brothers: the greatest happiness

will every where prevail.' He appeared struck with the reply."

It is greatly to be regretted that the ostensible ground of punishment—laying aside the appointed dress of rayahs, was in reality a violation of the laws of the empire. This puts it out of the power of the English Ambassador to interfere so decidedly as he might perhaps, were embracing Christianity as much the nominal as it is the real cause of complaint. Still through the indirect influence of Mr. Canning, and the payment of certain sums of money, the sufferings of the converts have been mitigated. The whole burthen of supporting them devolves upon their Christian friends. Had their confinement been for any other cause, their support would have been derived from the treasury of the Jewish community. I have felt it my duty to make a donation for this object, of the passage money which Capt. M. was so kind as to relinquish to me.

Besides the severe measures which have been employed to shake the faith of these men, various pecuniary considerations were held out with no greater success. Attempts are now making to constrain Peter and John Baptist to relinquish their wives, which they strenuously resist. The parents and little sisters of John came to plead with him. All a *Jewish mother's* arguments however, could not prevail on him to renounce his new faith. His sisters in the simplicity of their hearts begged her to desist, lest Missim should go away and leave them forever.

You will not wonder that I am beginning to share in the anxieties and fluctuations of feeling which our excellent friends have long been experiencing. One day the hope is excited that when their time of im-

prisonment (six months) has expired, they may be freed from further subjection to the Jewish authorities. The next, we hear that they must fall back into the hands of the Rabbies, who have the power of confining and troubling them in a thousand ways. Still more recently it is rumored that the Vizier, in answer to their petition, has told the Jewish community to give themselves no farther uneasiness, for that every Jew who embraces Christianity shall end his days in the gallies.

In this state of uncertainty, it is consoling to reflect that the Lord God of Israel, has still thoughts of mercy towards that unbelieving people. To His grace in Christ Jesus I trust the Society will not cease to commend both them and him whom they have sent forth to make known in their midst, that Deliverer who shall turn away ungodliness from Jacob.

March 9, 1827.—I have been the present week on a visit to the Princes' Islands. On my return, I learn with deep regret the apostacy of Rabbi David, one of the three baptised Jews. I mentioned him as being constitutionally timid, and though no doubts were entertained of the sincerity of his belief in Christianity, nor serious distrust of his hopeful piety, yet we had fears on account of his natural temperament. Of late, the apprehensions of his fellows have been excited by the private intercourse, which he was holding with the Jews. At length to bring the matter to an issue, the young Greek G. who has the charge of Mr. L's. Bible Depository, wrote to the three jointly, intimating his fears for one of their number. He reminded them, to use his own expressions, that, "they had come to the Christians, and not the Christians to them;" and that of their

own accord they had earnestly sought for baptism. He added also that as no worldly considerations had been held out for them to take this latter step, so now in the midst of their trials they could be directed only to the gospel for consolation. In conclusion he expressed a wish that they would individually make a written statement of their present purposes and feelings.

The answers given by *John Baptist* and *John*, were such as would have been worthy, I had almost said, of the times of primitive Christianity. I am sure that no one, who longs for the salvation of Israel, could listen to the simple, energetic, and affectionate language, in which they were dictated, without feeling all his Christian sensibilities stirred within. They bless God for the hope that he has brought them to the saving knowledge of his Son, and desire henceforth, if called thereto, to renounce father, and mother, and all for Christ.

The reply of the *third* has an interest no less deep, yet unhappily of a very different kind. After thanking the writer for his friendly attentions, she says, "You must know, that though I was called Peter, when I was baptised, my name is David: I was born a Jew, and a Jew I will die."

To day we hear, that the Greek prisoners confined with him, treat this supposed apostate from the Christian faith with the utmost indignity. His two fellow-sufferers, however, and Christian friends without, are using means more according to the spirit of the Gospel, and more likely, with the blessing of heaven, to reclaim him from his backsliding.

Mr. Leeves, as his last effort, has written him a letter of expostulation, in which he unfolded the guilt of denying the Lord that bought him, and mentions the case of Judas and Peter. He expresses, also, his persuasion, that he had been prepared through fear to pursue the course in question, and invites him to imitate the repenting disciple whose name he had received. In reply to a remark, that he did not find evidence to satisfy him of the truth of Christianity, Mr. L. demands,—“Is this the man, who voluntarily came to me and said, that for three years he had been reading the New Testament, and had long been convinced that Jesus is the Messiah?” He concludes by reminding him, that though by the course he was pursuing he might escape the persecution of his brethren, he would, nevertheless, go about with a fire burning in his conscience, and would find that, even in this life, there is no peace to him who forsakes the path of uprightness.

Here then must be left this most unhappy man. Having gone thus far, it is according to human probability that he will sacrifice his conscience to apprehensions, too well founded probably, of the otherwise unceasing persecutions of his countrymen. There is however ground for hope in his case, as in that of the lapsed apostle

“When the cock crew *he* wept. Smote by that eye
Which looks on me, on all”——

So may it be with this perhaps fearful believer.

Mr. Hartley, who returned to Constantinople about the last of March after an absence of three months, thus expresses himself respecting this event.

"The conduct of David has been, I find, from the first, a cause of anxiety to the other's; and he appears to have displayed, all along, a timid spirit, which no thing but the example and exhortations of his companions maintained so long steadfast: at last, overcome by the length of his sufferings and by the despair of seeing them terminate, he has forsaken Christ and preferred time to eternity!

"To me, it is matter of astonishment and gratitude, they have not all adopted the same resolution. It is almost impossible to conceive the extremity of misery to which these persecuted individuals have been subjected—prison—stripes—chains—threats—hunger—cold—separation from friends—constant society with criminals and abandoned characters—severe sicknesses in consequence of their suffering, without medicines—confinement in a place, not only destitute of the common comforts of life, but disgusting from its want of cleanliness. These are but a part of their distresses! I say it with full conviction, that, to meet death itself, would have been more easy, than to support such a complication of long-continued sufferings.

"What renders their condition the more deplorable is, that they have no Christian Friend or Minister to instruct them, nor Christian example to direct them; and, from their previous circumstances, their knowledge of the doctrines and duties of Christianity is but limited. I have had an interview with them once at the gate of the Arsenal, but I cannot obtain such access to them as would give me an opportunity of exercising my duty towards them. When I saw John Baptist Castro, he appeared like a man in the last stage of consumption: I asked him if he felt willing to die: he

should wish, he replied, to have an opportunity, previously, of bringing some of his countrymen to the knowledge of the truth.

"Since they have been in prison, they have been entirely dependent on us for support; having not only *suffered the loss of all things*, but not having a morsel of bread to eat. Mr. Leeves has advanced money to preserve them from starvation; and, until they are released, they have none else from whom to look for the support of life.

"Whether they will ever get out of prison, it is impossible to say. The Jews will, doubtless, leave nothing which hatred the most implacable, assisted by immense sums of money, can do to prevent it."

In reference to this affecting case, Mr. Hartley suggests—

"It seems to me of great importance, that a fund should be raised 'for the relief of the persecuted converts in Turkey.' Without assistance of this kind, every Jew who becomes a Christian is in danger of perishing, if not by the bow-string or the sword, at least by hunger and destitution. The truth cannot make progress here without commotion. Nevertheless we will go onward, in the name of the Lord!

"I hear, at intervals, of different Jews, who appear to believe in the Messiah: they are, however, so closely watched, that it is almost impossible to have intercourse with them. A Jew cannot call once upon a missionary, without danger of the severest punishment."

April 15.—It is the season of the *Passover*, which your people were expecting me to have kept at Jeru-

saalem. I trust however I have followed the leadings of Providence in coming to this place, where are probably *five times as many Jews as in all the Holy Land*. Add to this also, that some hundreds are secretly believers in Christ, or at least, are desirous of renouncing Judaism when they can do it with safety. We are not without hopes that those who wish to embrace Christianity may be permitted to put themselves under the authority of the Greek or Armenian Patriarchs.

You are aware of the manner in which the Grand Seignior governs his rayahs, or all his subjects who are not Mahometans. The Patriarchs of the two Christian communities and the Chief Rabbi of the Jews, are made responsible for their respective people. To compensate for this responsibility, besides the power of inflicting minor punishments themselves, they have only, it is said, to represent an individual to the Turkish authorities as "*Ataxtos—disorderly*," and he will immediately be sent to the galleys.

Under these circumstances, you will rather wonder that three Jews have been willing to expose themselves to the storm of persecution which a profession of Christianity has raised against them, than that one weak believer should have shrunk back. Taken as a community, the Jews are rich and like their fathers both able and disposed to give "large money" for the accomplishment of any favorite purpose. Nor can it be doubted that it is in the highest degree for the interest of Judaism to prevent even a single individual from casting off its yoke. It is impossible to say what might be the result, if those who are partially enlightened or who are dissatisfied with their Rabbies, could

by declaring themselves Christians, at once escape from their tyranny.

Nor would it seem difficult for them to awaken the apprehensions of the Turkish government and persuade them to co-operate in any system of persecution. At all times fearful of change, the Porte under present circumstances must regard movements like these among the Jews with a more than usually jealous eye. The prospect of subjugating the Greeks seems yet distant, and by the late Russian conquest of Persian Armenia, great numbers of Armenians will come under the dominion of the hereditary enemy of Turkey. The principal Patriarch of that people had previously sought refuge in the Russian territories, and towards him the eyes of the Armenian subjects of Turkey will naturally be directed. You may readily conceive, then, with what feelings the Porte will view any attempt to unsettle the last and most faithful class of its rayahs, the Jews. It is true, indeed, that permission has been granted in times past as also at the present, for Greek and Armenian Catholics to separate themselves in some degree from their respective nations. But then the priests, (at least of the Armenian church) claimed and were permitted to exercise the right of baptising, marrying and burying all who thus seceded. The temporal authority of the Patriarchs over them, remains also unimpaired. With this view of the difficulties which attend the formation of an independent Hebrew Christian community, or rather their union with other classes of rayahs, which is all we dare to anticipate, you will not wonder if we wait with solicitude the termination of the six months' imprisonment of the converted Jews. For them and

all the people of Israel, and for him who has been separated from your church to preach unto them Jesus of Nazareth, your prayers will, I trust, ascend to the God of Abraham.

Prinkipos, May 10, 1827.

In selecting a place for a summer's residence, my thoughts were first directed to the Jewish villages upon the Bosphorus. An order had been issued, however, the year before, prohibiting even the Greeks of Chalcedon from receiving the Franks on the coast of Asia. So hostile, too, were the Jews at this moment towards the Bible men, that had neither laws nor usage thrown any obstacles in the way of residing with them, the safety of such a measure would have been doubted by many, and its expediency called in question by all. As for my patriarchal sentinel, a venerable looking hawker, who had been posted by his Jewish brethren soon after my arrival at the entrance to my lodgings, he would not have failed to follow me to the Bosphorus or Bombay, if by so doing he could have preserved a single descendant of Abraham from embracing the faith of the Nazarene. Peace be upon thee, thou gray haired guardian of Judaism! I could not but inwardly say, as he cast his observant look on those who entered my door: upon thy hoary head be the blessing of that Messiah from whose herald you would thus keep your enquiring countrymen.

Boyuk-dere and Therapia, whither the wealthy, the gay and the noble were accustomed to resort, seemed not to hold out such prospects of usefulness, as the more quiet retreat of the Princes' Islands. Accordingly, on hearing of some reported cases of the plague, the weather too having become unusually warm, and

the fields covered with the verdure and flowers of a New England May, I removed hither about the middle of March.

I have before spoken of my teacher in Jewish-Spanish, Leon Attias, whom I have likewise employed in the translation of tracts into the same language. He was born in Jerusalem, and passed the first years of his childhood in that land where his brethren still love to spend those of their old age. Afterwards his pilgrim feet passed over most of the countries where the apostle Paul preached the Gospel "to the Jew first, and also to the Gentile." He has since come to this place, with some members of his family, to obtain a livelihood in some of those ten thousand ways, which Jewish ingenuity and industry can devise. He possesses the liberal feelings of one who has travelled, and approves of the morality of the Gospel. Indeed he has of late expressed a wish to become a Christian, in case he could find means of going to England, or America. I do not feel inclined greatly to encourage *this class of Christian converts*. Besides assisting Mr. Leeves and myself in various translations, he is likewise ready for any other service. Before I left Constantinople, he accompanied me to several Jewish villages where he was acquainted. I was desirous of seeing the state of society, before being known by the people as a Christian missionary.

I have gleaned also, principally through him, the following particulars respecting the Jews of Constantinople and its suburbs.

There are supposed to be 40 to 50,000 Rayahs or Turkish subjects; 2 or 300 Levantines or natives of the Levant, having Austrian protection;

40 or 50 Polish Jews perhaps under Russian protection: 7 native Italians in which class is the family of Castro the Jewish printer, under the protection of Austria: and 5 very wealthy merchants from Ham-burgh and Dantzic, with Prussian protection.

The different classes which are not Rayahs, have usually their separate synagogues, and look down with contempt on their less favored brethren. The Levantine or Austrian Jews are regarded as less honorable than the others. Like the rest of the Franks these classes reside in the suburbs of Galata, Pera and Tophane. Their prevailing languages are Italian and German.

While in town I received assurances from different quarters, that if free schools were established in these suburbs, the children of many of the Jews would attend with those of the Christians. I accordingly made considerable enquiry for a suitable room in Galata, purposing had I not removed hither, to have made an experiment of the kind with a Maltese youth as assistant teacher.

The principal quarters of the rayah-Jews, are at *Balat-kui* on the Constantinople side of the harbor, and *Chas-kui* on the opposite side. On the Bosphorus they have also the villages of *Orta-kui* on the European shore of the Bosphorus, and *Coos-conjux* on the Asiatic.

Of the manner in which the domestic government of the Jews is administered, I have been able to learn but little. Not long ago the *Shapgee*, an individual of great wealth and considerable influence with the Sultan, was at the head of affairs. He has lately been

put to death on the charge of *treason* which means usually no more in Turkey than the *possession of enviable treasures*. Since then no individual seems to have aspired to this dangerous preeminence. At present there are said to be three Presidents through whom their annual taxes are paid to the Turkish government. The assessment of these devolves on forty or fifty of the principal members of the community, who are compelled to act in this most unpopular office. In the authority which they possess for inflicting lesser punishments and the means they employ for obtaining the infliction of others, there is a striking resemblance between them and the Jews of Palestine in the days of our Saviour.

Here as every where else, merchandise in its various forms, is the chief employment of this people. The chief Dragoman of the Porte I have already mentioned is a renegade Jew. Another individual without changing his religion is one of the most influential assistants at the custom house. In matters of this nature however, they find less employment than formerly, the Armenians having come in for a share, and the policy of the Turks being now to perform every thing as much as possible by Mahometan hands.

It is no uncommon thing for the Jews to turn Mahometans. I am told there are at least two hundred of this description at Constantinople. One whom I have seen in this place, has changed his name, as perhaps all do who embrace Mahometanism.

1829.—To these notices which I had myself collected, I add extracts from Hobhouse's Travels and

Dr. Walsh's Journey from Constantinople to England. No one who has it in his power should forego the pleasure of consulting this last most interesting volume, or Jowett's Researches, and the Life of Fisk.

"The Jews," says Hobhouse, "have all the usual characteristics of their nation. The most considerable amongst them are brokers and money-changers, jewellers, physicians, surgeons, silk-twisters, druggists, boatmen, fishermen, confectionaries, perfumers, tobacco-sellers, and mountebanks.

"The taxes levied on the Jews are not greater than those of the other rayahs, and they feel the burden of them the less, by being allowed a testerdar or treasurer of their own, who collects the whole sum, and settles with the ministers of the Porte. It is said that they pay so much annually to furnish the Sultan with tents. The origin of this obligation was, that a Grand Vizier having become acquainted with a decision of some Hebrew doctors, by which the Turks were placed on the outside of the walls of Paradise, averred, that in that case, the Jews should at least provide them with tents to shelter them in winter.

"The bankers of many of the Turkish grandees are Jews, and some of them have been involved in the fall of their employers, but this circumstance and the address shewn by them in the management of all pecuniary concerns, give their principal people a consideration in the eyes of the Turks, equal to that of any other subjects, although the common Turks, and more especially the Christians, affect to treat and talk of them with every mark of contempt and disgust. They are distinguished by a high square cap of black

felt without any rim or border, which the Constantinopolitans call in derision *hauroux*—a word of reproach. The lower classes are dirty, both in their persons and dwellings, and Ballata, the Jew quarter, is the most filthy of any in the capital, and not less nauseous than in the days of Christian Constantinople, when the tanners used to empty their pans before the doors of the houses inhabited by this persecuted people. The wise tolerance of the Turks, has produced a great increase of this part of the population since the last conquest of the city. In the twelfth century, when the Jew of Tudela travelled, he found only a thousand of his countrymen in the place; and in the reign of Andronicus the Elder, the Patriarch Athanasius represented, in a formal petition to the Emperor, that the whole nation ought to be banished from the metropolis. In the middle of the seventeenth century, a traveller was persuaded that there were between twenty and thirty thousand of that *accursed* and *contemptible* people in the city; and the smallest computation would rate them now at fifty.”

“Our way,” says Dr. Walsh, “lay through the suburb in which the Jews reside; and perhaps you would wish to know, *en passant*, something of the remnant of that extraordinary people, settled at Constantinople, who have lately distinguished themselves in the Greek insurrection by their inveterate hostility to the Greeks.

“You would naturally suppose, as I did, that these people came to Constantinople from some part of the East, and brought with them their oriental language; but this is not the case. After the extinction of the Waldenses, in the reign of Ferdinand and Isabella, the

rage of the Inquisition was turned against the Jews of Spain; and having inflicted on them various persecutions and sufferings, an edict was at length issued for expelling them altogether from that country; and they set out, to the amount of 800,000 persons, from this land of Egypt, not spoiling their enemies, but spoiled of all they possessed themselves. As the same prejudices existed against them in every Christian country at the time, they could find no asylum in the West, so they set their faces to the East, and returned to the place from whence they originally came. They were kindly received in different parts of the Ottoman empire, and the Turks afforded them that protection which Christians had denied them. They settled at Salonica, Smyrna, Rodosto, and other large towns, where they, at this day, form an important part of the population. At Salonica they have no less than thirty synagogues. But the principal division of them came to Constantinople, and were assigned a large district, called Hassa Kuī, (Chas-kui) to inhabit, where they form a community of 50,000 persons. The Turks call the different people who reside under them by names indicative of the estimation in which they hold them. The Greeks Yeshir, or slaves, as they were considered to have forfeited their life at the taking of Constantinople, and hold it ever since on sufferance; the Armenians Rayas, or subjects, as they were never a conquered people, but merged insensibly into the population of the empire; the Jews they call Mousaphir, or visitors, because they sought an asylum among them. They treat them, therefore, as visitors, with kindness and hospitality. I give you this as the original and accurate distinction, though all

the subjects of Turkey, who are not Turks, are loosely called Rayas.

"As a further motive for good will, they mutually approach to an assimilation, much more nearly than any of the rest, in their religious opinions and observances. Their strict theism; their practice of circumcision; their abhorrence of swine's flesh; their language read from right to left;—all are coincidences, which, to a certain degree, give them an identity of feeling which does not take place with the others. The Jews, therefore, are a favored people, and held by the Turks in a degree of consideration which is very different from that which they receive in any Christian country at the present day.*

"In many towns of Germany which I have visited, they are prohibited by law from passing a night within the walls; and the law is strictly enforced, unless evaded by the payment of an exorbitant tax: in others, they are obliged to submit to degrading conditions and suspicious precautions, which are as frivolous as they are humiliating. They cannot travel from town to town, or exercise particular trades, without paying an extraordinary toll or tax, which is not exacted from other people. Even in England, there is a strong line of demarcation still drawn; and in London they cannot practise particular callings without paying to the corporation exorbitant fines, which are demanded from nobody else. The prejudice which led to cruelty and persecution, is softened with the growing liberality of the age; but it still exists under a milder form, and is a wall of separation

* In the United States, they are put upon the same footing with other citizens.—*Ed.*

between them and Christian community. In Turkey it forms no such barrier; the Jews freely exercise the most lucrative callings—they are generally the brokers who transact business for merchants, and the Sarafs, or bankers, with whom the Turks deposit their property. They enter, particularly the women, into the harems with merchandise, and so are agents of intrigue, and acquire extraordinary influence in Turkish houses.

“On a hill behind the quarter of Hassa Kuī, where they reside, they have a large cemetery ornamented with marble tombs, some of them exceedingly well sculptured in high relief: and the houses of the opulent are furnished and fitted up in a style of oriental magnificence. The lower orders however, are marked by that peculiarity which distinguishes them in every other country; squalor and raggedness in their persons, filth and nastiness in their houses, their morals very lax, and ready to engage in any base business which the less vile would have a repugnance to. They are distinguished, like all classes in Turkey, by a particular dress; they wear a turban like a Turkish gentleman, but lower; and instead of being encircled with a rich shawl, it is generally bound with a mean cross-barred handkerchief; and their slippers, the color of which is particularly prescribed to all Turkish subjects, are blue. The front of their houses is lead colour. They are inflexibly attached to their own religion, though many of them have apparently conformed to Mahomedanism: such as have done so, still practise, in their own way, the rites common to both people. The Turk circumcises his child at the age of five or six, and makes it a gay public ceremo-

ny. The Jewish proselyte always performs it on the eighth day, and in private. Their Rabbins also visit them secretly, and keep up all their former observances.

“Should a Jew be made a convert to Christianity, he becomes the immediate object of the most relentless persecution to his own people, so that his life is not safe. A very respectable man of that persuasion applied to me to be received into Christian communion, and in due time I baptized him in the chapel of the British embassy; but he earnestly requested that I should keep it a profound secret, and the day after the ceremony he left Constantinople for Poland. Indeed, their repugnance to Christians, particularly to the Greeks, displays itself on all occasions. When the venerable patriarch was hanged by the Turks, the Jews volunteered their services to cast his body into the sea: some fellows of the lowest description were brought from Hassa Kuī for the purpose, and they dragged his corpse, by the cord by which he was hanged, through the streets with gratuitous insult. This circumstance, with others of a similar nature, so increased the former antipathy of the Greeks, that they revenged themselves on every Jew that fell in their way, at the commencement of the insurrection, with the most dreadful retaliation.

“The mutual prejudice is so strong, that it gives rise, as you may suppose, to a number of accusations; and they charge each other with the most atrocious practices. The Jews, you will recollect, in the early ages of Christianity, denounced the Christians as eaters of their own children—an accusation sanctioned by the impure and secret practices of some of the Gnostic sects.

The Christians of Constantinople charge the Jews with purloining their children, and sacrificing them as paschal lambs, at their passover. I was one day at Galata, a suburb of Pera, where a great commotion was just excited. The child of a Greek merchant had just disappeared, and no one could give any account of it. It was a beautiful boy, and it was imagined it had been taken by a Turk for a slave: after some time, however, the body was found in the Bosphorus; its legs and arms were bound, and certain wounds on its side indicated that it had been put to death in some extraordinary manner, and for some extraordinary purpose. Suspicion immediately fell upon the Jews; and as it was just after their paschal feast, suspicion, people said, was confirmed to certainty. Nothing could be discovered to give a clue to the perpetrators, but the story was universally talked of, and generally believed, all over Pera.

"The prejudice has also been greatly increased by a book written by a Jewish rabbi converted to Christianity, which is a great curiosity. It is entitled "A Confession of the Religion of the Jews," by Neophytus, a Greek monk, formerly a Jewish rabbi. The original work was in the Moldavian language, and was printed in the year 1803; but it is said that the Jews, at that time, gave a large sum of money to the Hospodar and the book was suppressed and destroyed. A copy, however, escaped, which was translated into modern Greek, and printed at Yassy in 1818, of which I had a copy at Constantinople. The first chapter is entitled *μυστήρια κρυπταμένα νυν δὲ ἀποκαλυφθέντα*—'The Concealed Mysteries now made Public.' The subject is 'the blood which the Jews take from Chris-

tians and the purposes to which they apply it.' After detailing a number of the most extraordinary particulars, he concludes in the following words:—'When I was thirteen years old, my father revealed to me the mystery of the blood, and cursed me by all the elements of heaven and earth, if ever I should divulge the secret, even to my brethren; and when I was married, and should even have ten sons, I should not discover it to all, but only to one, who should be the most prudent and learned and, at the same time, firm and unmoved in the faith: but to a female I should never disclose it on any account. May the earth,' said he, 'never receive thee, if thou revealest these secrets!' So said my father; but I, since I have taken for my father the Lord Jesus Christ, will proclaim the truth in every place; and, as the wise Sirac says, 'even unto death strive for the truth.' Much of these and similar representations are to be attributed to prejudice, and great deductions are to be made from them; but certainly the Jews of Constantino-ple are a fierce and fanatic race; persecution and suffering have not taught them moderation, and they pursue, even to death, any apostate from their own doctrines.

"They have a language and character peculiar to themselves; the first is Spanish, debased by Hebrew and foreign words into a *lingua franca*; and the second in which it is written is rabbinical, disguised by an alteration of some of the letters."

1827.—One of the visits of which I have spoken as made in company with my teacher, was to Coos-Conjook on the Asiatic side of the Bosphorus above Scutari. Even in the Levant, I have not seen so mis-

erable and filthy a village. We met however with a friendly and hospitable reception in the house of the chief rabbi. The father was absent and there were neither provisions sufficient for two strangers, nor money to procure them. But the little boy on receiving some paras, promptly ran to the market, to purchase what his mother as readily prepared. A table was spread with all the dishes of the house, and two knives for three of us. After washing our hands according to Jewish and Oriental usage, touching the bread to the salt and then bringing his hand to his forehead, my teacher pronounced the usual blessing, "Blessed be thou, O Lord our God, the king of the world, who hast produced this food from the earth." Had he taken the wine cup he would have added, "Blessed be thou, O Lord our God, who hast given unto us the fruit of the vine," while as in the former case we should have replied "Amen." We then partook of our frugal meal, a sprightly little girl of ten or twelve years of age, doing the honors of the table, and eating freely by the side of her Gentile friend. As she entertained us with her conversation, I could not but say in silence, "The blessing of Abraham's God be upon thee," while I longed for the time when such friendly interviews might be occasions for making known the precious name of Jesus, our common Saviour. In conclusion, the longer prayer was repeated in Hebrew, and we arose and took our leave.

Notwithstanding the extreme poverty of the family, the shelves of the Rabbi were stored with thirty or forty volumes, some in Jewish-Spanish but chiefly in the Rabbinical character. My teacher said he was learned in the Talmud and shewed me some strange

characters of his formation,—a sort of charm which he was preparing for sale. As we withdrew, my companion also pointed out on the posts of all the inner doors the *mezuzaw*, a piece of parchment on which are written verses of Scripture, a practice borrowed from Deut. vi : 9, &c. The whole was enclosed in a small cylinder of tin which was fastened obliquely to the door post. Through an opening in the cylinder, the name of Jehovah was visible. I afterwards received a request from the rabbi to repeat my visit but never found it convenient for my teacher to accompany me.

On another occasion I visited the suburb of Chaskui on the opposite side of the harbor from Constanti-ple. As we drew near to a house in the midst of the village, we heard music and dancing. “An espousal,” said my guide, and we entered, uninvited, yet not contrary to the customs of the people. We had no sooner exchanged salutations with the company, and taken our seats, when coffee was brought us, for which also, according to usage, we were careful to return money in our cups. The musicians passed around at intervals to collect paras, and so much disposed were they to profit by the presence of two Franks, that the elders who sat by us, rebuked their forwardness. The whole company seemed highly gratified by our visit and pronounced their benediction as we departed.

The females were assembled in a separate room, in the midst of whom sat, in state, the little betrothed Jewess. She was only nine years old, and decked out as she was with gold and a profusion of gaudy colors, might have been mistaken for some young princess. But this is the custom of the poorest in the Levant; and though they have nothing but bread to eat,

they will wear gold, and purple, and scarlet. Unto Christian converts, gathered into churches among people of similar usages, there was the more abundant reason for the Apostolic cautions against excess of ornament in "wearing of gold, and putting on of apparel."

Only the parents of the future bridegroom (a boy of fourteen years) were present from his family. He was left behind in a distant village, while his friends as is usual, had made the marriage contract, and enjoyed the festival without him.

As we rowed back to our landing place on the afternoon of Friday, we met boats crowded with Jews, returning home from their business, though the sun was yet some hours high. The more strict, and by far the greater part, close their shops, and enter their houses, an hour before sunset. This is the time for lighting the Sabbath lamp, after which they proceed to the synagogue, and rehearse a short prayer. Yet the Sabbath is not to them a day of *sacred rest*. They seem to think, that its only violation consists in labors of the hands.* So far as I can learn by observation and enquiry, they have no idea that the mind should be called off from worldly to sacred subjects. Alas, for the people of Israel! they still make clean the outside of the cup, and pay tithe of mint and anise, while they neglect the weightier matters of the law. Let us pray for the time, when the offering of Judah and Jerusalem shall be pleasant unto the Lord, as in the days of old, and as in the former years.

* Some of the Jews in Constantinople, are said to employ Gentiles to kindle fires for them on the Sabbath. They seem to forget that the commandment says, "Thou shalt not do any work—nor thy man servant nor thy maid servant."

I am sorry to say that the Christian Jews notwithstanding all the efforts which have been made, still remain in the bagnio. The rayahs all continue to shun us, but there are two Polish Jews who attend on the instructions of Mr. Hartley. The indigent circumstances of one of them, throw some discredit over his professions of a desire to be "taught the way of God more perfectly." There are also several Italian Jews and their rayah servants who are occasionally residents on this island. The principal family among them is that of Castro, the Jewish printer. I have mentioned his daughter as one who followed the fortunes of Dr. Marpugo to Egypt. He has one son who, conjointly with my teacher, assisted Mr. Leeves in translating the New Testament into Jewish-Spanish. He is now absent on a commercial speculation, having a large contract for supplying the Egyptian troops in Greece with grain. Another of his sons I perceive is on the best of terms with some of the principal Turkish authorities. As I mean to carry on all my operations above board, it gives me not the slightest uneasiness that they have through him the means of knowing the nature of my employments. The younger members of this family are very far from being bigoted Jews. They execute considerable printing for their Jewish brethren, but I apprehend have of late found Christians to be their best employers. For the Bible Society they have printed the Scriptures in one or more languages and have engaged to print the New Testament in Jewish-Spanish. It is thought best however from prudential considerations to have it executed at Corfu. My intercourse with the Castros, who freely receive my tracts in different

languages, has given me an opportunity of observing how strong are the prejudices of Levantine Christians against the Jews. At other times the Greeks are ambitious of my company, but when I invite one of my Jewish acquaintances to walk with me, who differ not in dress and manners from other Frank gentlemen, the former always make some excuse for shrinking away. I purposely however shew myself superior to their prejudices.

In this connexion I should also mention a rayah servant of the Castro family, who is sometimes disposed to converse with me on the subject of Christianity. He accompanied Mr. Wolff while here, in his visits among the Jews. For this reason only, as he says, he has *eaten*, to use his own expressive oriental language, sixty stripes of the bastinado. He is friendly in his feelings, but replies sometimes to my remarks, that I must go to others with my doctrines, for that he has suffered his part. With such prospects before them, it is not singular that few at present enter the door of a missionary. The poor fellow just mentioned, seems at times to be a little shattered in his intellect—perhaps in consequence of the bastinado.*

June 30, 1827.

A dark cloud has come over our missionary labors among the Jews. We had been daily expecting the liberation of the imprisoned converts, and as John who had been tenderly brought up and is still but a youth, would have then been left without a home and without

* I remember a Greek priest who was a servant in the family where I boarded at Smyrna that had in this way been reduced almost to idiocy. Poor Iota was once a promising scholar at Haili, but for some trifle endured this terrible beating.

employment, I had prepared for him the prophet's "chamber on the wall" and meant to have received him as the companion of my studies and my travels. Besides the benefit which I anticipated from his society and the advantage which I hoped he would derive from the study of the Scriptures with me, we trusted also that their release would be the signal for the Jews again to resume their intercourse with us. Instead of realizing these anticipations however, our brethren have again been thrown into chains, and sentenced to an additional three years' imprisonment. A Greek fellow prisoner, who had assisted them in writing and translating letters, has also shared in their bonds. I should add that Rabbi David has not yet profited by denying Christ, since he is still left in prison. He has however escaped the chains with which his companions are loaded.

We ourselves are sick at heart in view of this sore disappointment, and our poor brethren—the Saviour whose name they have professed, He only can be their support. How much occasion have they to adopt the prayer which a gifted writer has put into the mouths of two afflicted captives of the Babylonish captivity.

"Oh Thou, who wilt not break the bruised reed,
Nor heap fresh ashes on the mourner's brow,
Nor rend again the wounds that inly bleed,
The only balm of our afflictions Thou :
Teach us to bear thy chastening wrath, O God,
To kiss, with quivering lips—still humbly kiss thy rod."

But will these brethren, one of them young in years,
and both of them in Christian knowledge and experi-
Vol. I.

rience, endure this new trial of their faith? Shut out as they are from almost all intercourse with Christian friends, it must be grace from above which shall keep them from falling. Mr. Hartley, except in a single instance, and Mr. Leeves and myself have altogether abstained from visiting them through fear that it might expose them to increased sufferings. A physician has been sent to the prison by Mr. L. whenever they have made the request.

My own plans for the summer are much deranged by this trying event. I had already found I could not retain my teacher and translator without incurring very great expense, nor was the prospect of his deriving much personal benefit very hopeful. Mr. Leeves has been authorized by the London Jews' Society to have various tracts prepared in this language, and published at their expense. At his suggestion I had employed Senor Attias to translate some portions of the book of common prayer. I trust it will afford the Society satisfaction to learn that these have been sent to the prison in the manuscript form, for the comfort of our brethren who are destitute of almost all other means of instruction, as they do not understand Italian, French or Greek. Mr. L. visits me from time to time for the revision of the translations which were previously made. One which I first selected was an Address to Jewish females by Sir George Rose.

Under these disadvantages for acquiring the Jewish-Spanish and with so small probability that it will be immediately beneficial, it seems the part of wisdom to apply myself to the Turkish, through this the Mahometan, the Christian, and the Jew are

more or less accessible. Whenever there shall be an opening for undivided missionary labor among the Jews, the Jewish-Spanish will be an important medium of intercourse with them, since it is their domestic language, and probably the only one understood by Jewish females. It is but little corrupted from the original Spanish, with which it would be proper for a learner to begin. The character soon becomes familiar to one who is acquainted with Hebrew. No regard is paid to the orthography of the original language, but only to the pronunciation, so that Spanish words which agree in the latter respect, however widely they may differ in the former, are written with the same letters in the Jewish-Spanish.* Besides the New Testament which has lately been translated into this dialect for the Bible Society; there is also a trans-

* All my other specimens of Jewish-Spanish being either mislaid or left behind in the Mediterranean, I can only give this example of the colloquial language as written by Senor Attias. Books on ecclesiastical subjects have very naturally a greater portion of Hebrew words than others.

Buenos Dias Senor
 buenos dias y salud y vida
 como esta sumersed
 gracias al Dio esto muy bueno
 como va como se la passa sumersed
 siempre esto pronto a su comando y sumersed como va ?
 por h agora muy bien reengraciando al Dio vamos passando
 a si biya sumersed muncho me alegro de verlo sany y resyo
 gracia senor
 como esta sinor hermano ?
 esta un poco salf
 estaba bueno la ultima vez que lo vide.

lation of the Old Testament of ancient date and of frequent use among the Jews. When the New Testament and the tracts of the London Society shall have been published, it seems desirable that this should be revised and printed without the notes of Rashi and other absurdities which are usually attached to it. I have obtained several of these volumes which are as large as a family bible, and sold at a cheap rate.

July 31, 1827.—I am happy at the close of another month, to report the continued steadfastness of the two persecuted Jewish Christians. Considering the small probability that their liberation could be effected through foreign influence at this critical period of public affairs, Mr. Leves thought it well that they should avail themselves of aid from whatever quarter it might be offered.* In reply to this suggestion they write that the Armenians have come to us and said they can readily obtain our release, but wish to know first [of what faith we shall be on obtaining our discharge. "We told them," say these men of Christian heroism, "that we wished to live and die in the faith in which we have been baptised. On this they went away and left us."

But though they still continue in confinement, their chains have once more been taken off on the payment of several hundred piastres by Mr. Leves. On him

* Mr. L. himself called on the Greek and Armenian Patriarchs to see if they were disposed to receive these and other Jewish converts under their protection. The former felt the difficulty of interference while the Greeks are so much the objects of suspicion. The course pursued by the latter will appear in the sequel.

likewise constantly devolves the weekly support both of these two and their fellow prisoner the Armenian. The only connexion which this last has had with the Protestants was affording shelter to the others for a few days at the request of his employer. Had it been any other crime, the wealthy community to which he belongs, would not have failed, as now, to have made provision for his support.

Still later than the interview with the Armenians before mentioned, occurred the events spoken of in the following extract of a letter which I have just received from Mr. Leeves. "The Armenian family and the converts in prison are very earnest that a trial should be made for their release by a Turk who promises to get it effected for *five thousand piastres*, (\$450,) none of which is to be received till they are all at liberty. I have yielded to their earnest request that the trial should be made, though I know not well where the money is to come from. Would you in case of success be disposed to assist from the funds of your Society? The expenses I have already incurred exceed five thousand piastres, and if this could be effected it might be even the most economical plan. But I believe they will not succeed. But I have received lately from John Baptist two very satisfactory letters in Jewish-Spanish. They were called a few days ago before the Capitan Pasha and questioned at length about themselves and their faith. They answered wisely that they were neither Armenians, Greeks nor English, but Christians—who believed in what the prophet Daniel had said, and in Jesus Christ. The Pasha seems to have been satisfied with their conduct and answers. He may have been ordered by the

government to examine them. The hand of an all powerful God, will I trust be over them, and protect them through all their trials which seem not to be at an end!" I feel persuaded that the Society will justify me for having given encouragement to bear a part of the expense that may be attendant on their liberation, as well as for having paid the weekly allowance which Mr. L. had settled on them, whilst he accompanied his family to Smyrna on their return to England. We greatly feel the loss of Mrs. L. a lady who had been "brought up at the feet" of Miss Hannah More, having been permitted even from childhood to listen to her words of wisdom. Mrs. Canning, the lady of the British Ambassador, is almost the only English lady remaining. She has expressed herself very kindly towards the missionary of a Society of which Miss Hannah Adams is Secretary. Mrs. C. was not in America with Mr. Canning at the time he was Ambassador there.

I have before mentioned the occasional visits of Jewish families to this island. A few days since, a party of fifteen or twenty of the most wealthy, spent a week or two in the village. It was somewhat amusing to witness Jewish ladies walking the streets in their rich dresses with the long Turkish pipes in their hands. I have seen no other females smoking in public. While I was absent at Constantinople, the whole party called at my house. I regretted very much not having been at home. On returning the call, I found to my great disappointment, that they had left the place.

Constantinople, Aug. 31, 1827.

I am following the example of the Franks, and making preparations to leave this disquieted land.

When the Gospel is to have "free course" among the Jews of this city, and of the Levant, we cannot certainly know. Great changes in the condition of the Turkish empire, wherein are so many thousands of these people, are beyond all doubt at hand. Up to the present time, also, our Tracts and the New Testament have been continually getting into circulation. Two days since, while walking in Scutari, I gave away a Tract to a Jew, who saluted us in a friendly manner. On my return, a considerable number called out as I passed, and requested Hebrew books.

Not long ago, likewise, one of the Jews, was met in the streets, (Jacob Levi, I believe,) who shared at first in the confinement of those who had been baptised, but who escaped with only the bastinado from the Turks. On being asked where he had been for some time, as he had not been seen in public, he replied, that for *nine months* he had been confined by the Jews to his house, and was suffered that day only to go abroad. He expressed a regret that he had not been baptised, and participated in the bonds of the other three. He repeated what has been attested, that there are several hundreds who are secretly convinced that Jesus is the true Messiah. Then let not the friends of the people of Israel despair of their approaching deliverance. The clouds, which momentarily darken its morning horizon, cannot long delay the millennial day. How delightful will be that period, when, from the rising of the sun to where he goeth down, incense and a pure offering shall ascend from Jewish as well as Gentile altars. Even now, indeed, I make no doubt, that from the place of confinement of our brethren beneath the hill, "the sigh-

ing of the prison" comes up with acceptance before the Lord of Hosts.

Smyrna, 1828.

After I had embarked from Constantinople for the Greek Islands, our vessel being unexpectedly detained for a few days, I spent the broken time in rambling about the city. In the course of my walks, I entered an open synagogue in the district of Balakessi, at an early hour of the morning. Though it was not their Sabbath, I found a few individuals engaged at their devotions, and others of the sick and poor who crowded about us "to ask an alms." I have occasionally met with a Jewish beggar, but it is seldom if ever they are necessitated to solicit charity of Gentiles. Their poor are supported from the public treasury.

At Balta-kui our attention was arrested by the noise of a school. On entering we found six or eight groups of children of different ages seated on the floor. Each of these had an older boy for its teacher or monitor—a school of mutual instruction, though they had probably never heard of the names of Bell and Lancaster. All were rehearsing their lessons together, which they accompanied with a gentle inclination of their bodies as in the synagogue exercises. Each child has a small book in his hand, though they were endeavoring to repeat their task from memory.

On another occasion I visited the Jewish burying-place near Coos-Conjux on the Asiatic side. It is several miles from the village, on the acclivity and summit of a hill. The monuments are of white marble, placed horizontally upon a solid wall of rough stone. Many of them had also a small block of mar-

ble much resembling a coffin inserted in the table stone. I have observed these in no other place. Some of the marble tablets which I measured were several yards in length, and completely covered with inscriptions. The letters are usually cut in *relief*, and sometimes painted black. The only ornaments were garlands of flowers and pomegranates.

We found a sexton or mason employed in gathering material for the support of a tomb stone. I saluted him in Hebrew—שלום עליך—"peace be with you," at which he looked up with surprise, but returned the salutation—"peace." I then spoke of the beautiful cemetery. "Yes," he said "the Jews come from all parts to bury here, for *the ground is good*," at the same time taking up some of the loose dirt in his hand. We did not at first fully comprehend his meaning. It was indeed a sandy soil favorable for the purposes of sepulture, but it was evident that he referred also to its supposed sacredness. He added afterwards that this place of the dead was *nearer Jerusalem* than those on the European side, and that the Rabbies had told them there was formerly a passage thither under ground. It is a common opinion of many of their authors that when the Messiah shall appear, "the bodies of all the Jews who do not die in Palestine will before they are raised, roll thither through subterranean channels which the Eternal hath dug." Following out what I presumed to be the direction of his thoughts, I asked him, "Do you believe that the Messiah has come or do you wait for him?" "Wait for him," he said. "And why does he so long delay?" "In consequence of our *sins*," was his reply." I said to him, "*Jesus* is the true Messiah, who has come to 'put

away sin by the sacrifice of himself,' and I advise you to obtain the New Testament and read his history." I mentioned that his brethren in other places, and even a few in Constantinople were beginning to believe in this Saviour. "Those in the bagnio," he answered instantly; he had heard of them, and "all the nation knew of them." In the course of our conversation he enquired whence we came, and appeared to take kindly our serious admonitions. After we had left him, he continued gazing at us, apparently lost in astonishment at having heard the name of Jesus of Nazareth proclaimed in that retired spot amidst the sepulchres of his brethren.

The evening before I sailed I walked down the hill towards the place where our brethren are confined, and spent an hour in musing upon their painful lot. Now that their paternal friend and counsellor, Mr. Leeves has been necessitated to withdraw, it is difficult to know in what manner their wants will be supplied. Nor have they any reason to hope for an improvement in their condition until some decided change shall take place in the country and the government. When twenty thousand Armenian Catholics, backed by all their own wealth and the influence of the Austrian Ambassador have no other alternative but a renunciation of their faith or banishment, it is not likely that these obscure and helpless men while differing still more widely from their Jewish brethren will be set at liberty. A return to the profession of Judaism seems at present the only thing which will set open the long closed doors of their prison. By the latest accounts received from them here, they still continue firm, notwithstanding all the efforts which have been made to shake their

purpose. At an interview which the father of John had with them just before my departure, he said "If you will renounce this faith, in eight days I will procure your discharge." "Why do you talk with us thus?" was the reply. "Why do you not rather send us the Rabbies and let us reason together, that we may convince one another of the truth?" Indeed from their first entry into the prison, they have showed the same readiness to "give a reason of the hope that was in them." When urged by the Greeks and Armenians to join their respective churches, they replied "Convince us that your way is right and we will follow it." The apostate Peter who is still in prison, when asked lately why he had turned back from following Christ, made no other reply than "Do not ask me," being evidently much ashamed.

Such then is the condition in which are left these Christian heroes—martyrs I had almost called them. Strong indeed must be their conviction of truth and love of the Saviour to enable them through so many wearisome months to endure the horrors of a Turkish prison. Yet He who is ever present with his people in the most thorny path of their pilgrimage, is able so to make all grace abound unto them and by them, that they and others from their example shall rejoice and glorify God on account of these fiery trials. To this end may "prayer be made without ceasing of the church unto God for them."

A short time previously to the date of the above letter] the two Christian Jews and the Armenian were most unexpectedly set at liberty. This was effected through the influence of some of the countrymen of the latter, to whose care they had

been confided by Mr. Leeves. One of them thus describes the event.

"On Thursday, March 15, at four o'clock in the evening, by order of his majesty the Grand Seigneur, the poor Christian-Jews and the Armenian, Bagtasar, were liberated from the bagnio. Bagtasar went to his own house, and the two others were sent to our patriarch, who received them with great pleasure, and with paternal affection. On Friday morning I had the honor of going to see them, and of clothing them in their new clothes with my own hands. I consider it as a favor of Almighty God to have seen and ministered to the wants of these persons, and I thank him for that moment.

"You will learn more at length from the Wortabet Joseph the circumstances of the liberation of these now happy men. With how many trials has the good God proved them. His holy will be praised!"

The unhappy Peter was suffered by the Armenians to remain in prison, but through the exertions of his Jewish brethren he was after a while released. The interest attached to the history of those who "endured unto the end," will justify the following quotation from a letter of Mr. Hartley. Speaking of John Baptist, who had been with him at Smyrna for a few weeks, he says—

"He has great zeal for the conversion of his countrymen and of others, and has already been rendered useful to several persons. There are from eight to twelve Jews at Constantinople, who thirst for an opportunity of being baptised. To one of them, in particular, I wish to direct your attention: he is a young man, eighteen years old, of a very rich family, and relat-

ed by marriage to a late distinguished Jew at Constantinople : after John Baptist's release from prison, he came to visit him, in order to hold controversies with him : the issue has been, that he has become a believer in Jesus Christ, and is exceedingly eager to be baptized : he professes himself willing to lose all the wealth of his family, and to part with father, mother, and friends, for the sake of Jesus Christ : nay, what is the most extraordinary, undeterred by the sufferings from which our two young friends have so recently escaped, he expresses a willingness to prove all the horrors of the prison, and of death itself, if God should call him to that trial.

“ John Baptist has been treated with much kindness by the Armenians, nor am I aware that they have exacted from him any observance inconsistent with a good conscience : he partook daily at the table of the Armenian Bishop, and has also been furnished by him with lodgings.

It has been customary for later writers to estimate the number of Jews in European Turkey at 300,000. I cannot persuade myself, however, there are more than 200,000. In Seres there are said to be 5 or 6000. In Philippopoli 200, in Tartar Bazargik, 300. Some thousands should perhaps be reckoned for Yassy, Bucharest, Adrianople, Rodosto, and the lesser towns in Moldavia, Wallachia, and Romania. If to these be added the highest estimates of Constantinople and Salonica, they will still fall short of the number I have stated.

CHAPTER XXV.

JEWS OF ASIA.

Smyrna—Visits to Jewish families—Uproar in the Synagogue—Aged females—Schools—The Passover—Asia Minor—Syria—Palestine—Jerusalem—Missionary labors in Greece—Reasons for returning to America—Memorials of missionary brethren—Whole number of Jews in the world—The ten tribes—Return of the Jews to Palestine—Different sects—Efforts for their improvement.

Smyrna, Jan. 17, 1827.

MANY of the principal Greeks, both teachers and priests have called on us, and we daily read the Scriptures with some young men in Greek and Italian. I wish I could speak as favorably of the Jews, but longer time will be necessary to overcome the shyness which most of them manifest. As in other places, my first visits here have been to their synagogues and burying ground. On one occasion we were invited by a respectable Jew who is in the employment of a Frank merchant, to accompany him to his house. A part of the room in which we were received was one or two feet above the other. This was carpeted and furnished with cushions on which the lady of the house was sitting richly dressed and surrounded by a large company of sons and daughters. We were treated with sweetmeats and coffee, and the children gathered around me to read from the Hebrew Psalter. They told me also their names of Abraham, Sarah, Benjamin, &c., to which I at-

tempted to reply in Italian, that mine too was a Jewish name—that of one of their kings. It was the first visit I had ever made to a Jewish family and almost my first sight of oriental manners. I can hardly describe my feelings on such an occasion. The impressions which Scripture history had made on my mind in childhood were revived in all their freshness. I seemed to have got back a hundred generations nearer to the world's great ancestor, and to view the patriarchal scenes in all the magic coloring with which youthful fancy had arrayed them.

With a more melancholy interest I have visited another Jew, Mr. Cohen, whose name is mentioned in the journals of our lamented predecessors, but in whose character the intervening years seem to have made no improvement. Notwithstanding the hopeful accounts of Messrs. Parsons, Fisk and Lewis, I still found him living in the midst of his Jewish brethren. He has long been known in Frank Street as a public crier, but his grey hairs indicate that his earthly employments are drawing to a close. Fifty years ago, at the age of sixteen he resided sometime in South America, and on his return stopped for a while in New York. He informed me, as he has others, that he spoke fourteen different languages. While we were present, he conversed quite readily in two or three. He repeated with some particularity the conversation which he had held with Messrs. Parsons and Fisk about the Messiahship of Jesus, and spoke with an air of triumph of his own manner of conducting the argument. When angry with his brethren, he assured us that he sometimes *swore* about the Talmud and repeated the oaths in English. On the whole I saw nothing

in him to encourage the hope that he would continue to live or would die any other than a *Sadducee*.

Sea of Marmora, Jan. 30, 1827.

I am now on my way to Constantinople, a city where are probably more Jews than in any other city in the world. Since the late excitement among them, their brethren at Smyrna have been more than usually jealous of intercourse with Bible men. Whether it was owing to this state of feeling that my last visit to one of their synagogues caused so much disturbance, or whether it was a day on which no Christian would receive the usual welcome, I am not quite certain. While I was at a distance, an alarm was given by a number who were standing at the door with their synagogue shawls on their heads. A crowd immediately gathered around us, so close as almost to prevent our going forward. On my reaching the entrance the tumult became so great that we apprehended some violence would be done us, until the principal reader, the same whom I had formerly visited, broke off in the midst of the exercises, and came out with others to quiet the multitude. He very politely seated us by the side of the elders near the door. I remained a few moments while the congregation came one after another to pay their respects to them in the oriental manner. This is done by taking the hand of a superior, and bringing it to the lips and forehead. Finding that my presence was still a source of uneasiness to a considerable number without, I thought it proper to withdraw. On the whole my impression is that I had already become known as a missionary to the Jews, and that on this account the clamor was raised. In the midst of the tumult I saw that my obliging companion,

Peter, the son of our host, was as much disturbed as myself. He was unable to give any explanation of the affair. Some may feel inclined to regard this suspicious reception by the Jews of Smyrna and the violent conduct which has been exhibited by those of Constantinople, as grounds of discouragement. I view them, however, as well founded apprehensions that the yoke of ceremonial bondage is about to be broken, and Jesus of Nazareth to be acknowledged by many as their long expected Deliverer.

Smyrna, April 22, 1828.

Some of the oldest residents estimate the number of Jewish families here at 2000. It has been correctly remarked that Jewish families are large in the East, because children reside with their parents after marriage. I have met with instances of three generations of parents in the same household. If the above estimate therefore be correct, there must be not far from 12,000 souls. They have 200 Rabbies and three Judges. There are also a considerable number of primary schools, in which are from 20 to 40 boys. I have known of a few girls who were taught to read and write by their parents or by a private teacher. The synagogue service and the Scriptures employ the pupils till the age of twelve or fourteen years, when they enter on the study of the Talmud. Here as at Constantinople, the Rabbies appear to derive their support from public and private teaching. The language of the people is Jewish-Spanish. They have more connexion with the Frank merchants than have their brethren at Constantinople, and sometimes interchange visits with their employers, or rather receive visits from them. In other respects there is no mate-

rial difference in the character and employments of the Jews of the two cities. The influence of western Christendom is more apparent among all classes at Smyrna, while Constantinople retains its oriental character unaltered.

I find the Jews of Smyrna in a more quiet state, than on my first arrival in Turkey. Mr. Wolff when here a few weeks since, was embraced by them very cordially and listened to in the synagogue and in the streets. I have been myself occasionally into the Jewish quarter, during my stay. One day I visited the principal synagogue on Saturday, but not until after the regular morning services were concluded. Groups of both sexes were gathered together in the upper and lower (or summer) rooms, listening to individuals who were reading books in Jewish-Spanish and making explanations of their own. I was interested in the appearance of ten or twelve aged women, who were sitting in the gallery appropriated to females. Their head-dress, like that of all the married ladies, consisted of a handkerchief of calico formed into a turban. Above this was another of white, bound under the chin, and over all, a shawl also of white falling down behind. By these their features were partly concealed, yet less so than those of the Turkish or Armenian females. While we were present, a minister brought in bread and a cup containing wine as I supposed, of which they tasted. These might have had some peculiar significance, but probably were intended only as a refreshment for the poor of the congregation, or rather those whose age and long stay in the synagogue had rendered it needful. As individuals from time to time withdrew, they kissed the hand of her who appeared to be

the oldest among them. When she herself retired, another succeeded to the seat of honor and in like manner received the salutations of the company. "Thou shalt rise up before the hoary head, and honor the man of gray hairs," was brought to my recollection, as it often is by witnessing the respect which this people pay to the aged. They reminded me also of "one Anna, a prophetess—a widow of about fourscore and four years, which departed not from the temple, but served God with fasting and prayers night and day." Ye mothers in Israel! the Lord whom ye seek, has long since come to His temple, and ye have not given thanks, nor spoken of Him "to all them who looked for redemption." Still however, in your case may He cause the prediction to be fulfilled, "And it shall come to pass that at even time, it shall be light."

On another occasion I visited what may be called the Jewish College. Around a court resembling a khan or caravansary, were nine schools which we entered and others perhaps which escaped our notice. The average number of pupils in each was between forty and fifty. In most of them but a few were reading at the same time. These appeared to vie with each other in the most violent gesticulations of body and distortions of features. Their arms were moved with all the violence of combatants and if at any time they appeared to become remiss or were guilty of a mistake, their attention was quickened by the master's rod. In the room where sixty of the smallest were seated on the floor, they came up by pairs, and kneeled down before a bench on which the alphabet was placed. After going through their drill of one or two minutes, another pair followed them while they returned to the group that

were crowded together in a solid mass without books, employment, or play, save that in which the dreaded rod would suffer them to indulge. As these were just entering the vestibule of learning, they were permitted to repeat their letters with less violent agitation of the body, and more resembling the motion of the old men, in the synagogue worship. In all the rooms, were piles of books, apparently those which had been thrown by from much use. Many of the teachers, and also of the Turkish Scribes I observed using a common kind of spectacles, without arms. Probably the nature of their employments, having much to do with characters of a small size, may produce weakness of sight.

In several places I have met with Hebrew and Jewish-Spanish books exposed for sale. On offering to purchase them at one of the principal of these shops, the suspicious owner declined selling, until he could ask permission of the Rabbies, as I suppose. At others we obtained without hesitation whatever kind they had.

The second Passover since I came from America is going by, and I am not yet permitted to keep it at Jerusalem. But wherever the Israelite is found, the "days of unleavened bread" are observed with all their ancient strictness. Some Jews of my acquaintance have sold until the festival is passed, the keys of their shops, that they may be above reproach of "servile work." I have seen also the Rabbies going around to dash the *kneading troughs* of the preceding year from the windows of every family, and to make a formal search for any remains of leavened bread within their doors. Could we have looked in upon them when they had "made ready the passover" we should

have seen the cakes of unleavened bread, a dish of "bitter herbs," together with the sauce or paste, which the latter Jews have added of different fruits pounded together, to represent the clay and bricks among which their fathers labored during their bondage in Egypt. We should also have observed the bone of a lamb roasted, as a memorial of the paschal lamb, which might only be eaten "at the place in which the Lord their God should choose to place his name." And when they had "sat down to the passover," we should have beheld the master of the family, take the bread, and bless it and give it to all. The third of the four cups of wine would then have been blessed and the whole intermingled with the repetition of the 116th and other Psalms and prayers. In short the ceremonies prescribed in the law of Moses, we should have found observed in some respects perhaps with greater scrupulosity than by the Jews of old, so that there was no need of a Hezekiah to pray "The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the Sanctuary." But with all their attention to the outward forms, it is to be feared they have neglected to "purge out the old leaven," and have been unmindful of the exhortation to "keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Since I have been among the Jews of Smyrna I have sometimes met fathers in the streets, repeating to their sons whom they were leading by the hand, those things which they were commanded to "teach diligently unto their children in the house and *by the*

way." This too is only a regard paid the letter of the law, for the Hebrew which they teach is an unknown tongue, and they seem little solicitous to encourage the reading even of their own translations of the Old Testament in Jewish-Spanish.

Notwithstanding these superstitions which are not peculiar to the Jews; and although no such hopeful movements have taken place among them as among their brethren at Constantinople, still I regard this place as a most important station for a missionary either to Jews or Gentiles. Rev. Mr. Lewis who is in the service of the London Jews' Society, after having traversed the Holy Land from Dan to Beersheba, purposes as soon as the country shall become tranquil to come and establish himself here. The same society are likewise looking out a missionary to reside at Constantinople.

Respecting the Jews of Asia Minor, Syria and Palestine, I have made frequent enquiries of European travellers and intelligent natives. On the whole I am satisfied that their numbers are very inconsiderable. Indeed until Constantinople, Salonica and Smyrna shall be occupied by Jewish missionaries, perhaps not even Jerusalem itself with all its sacred associations should be suffered to lure away from fields of richer promise. In either of these cities—certainly in the two former, there are more Jews than in all the land of Israel. They are also of a more hopeful character, and there too the missionary would live under the protection of European Consuls, and meet with most of the comforts of a civilized land.

Perhaps in the whole of Asia Minor, including the neighboring islands, there may be 20,000 Jews in addition to those of Smyrna. At Magnesia there are

said to be 350, at Pergamos, 100. At the Dardanelles 2 or 300, at Nicomedia 50, at Brusa 1750, at Angora 300, at Cesarea 150, at Scala Nova, near Ephesus, 200, in the island of Rhodes 1000, in Cos 50 and in Candia 1000.

In Armenia and the Turkish provinces on the Euphrates, there are not probably more than 10,000 Jews. They have been estimated 1000 in Ertzeroum, the chief town of Turkish-Armenia, and at 2000 in Diarbekir. In Asiatic Russia there may be 10,000; in Persia perhaps not more than 30,000, and in Arabia, India, China, &c., possibly 40,000. Still it is surprising how the estimates made with few or no data dwindle down on entering into particulars.

Some calculations assign 250,000 Jews to Turkey in Asia, and 300,000 to Persia, Arabia, &c. We shall probably be nearer the truth if we add to our estimate for Asia Minor and Armenia, 30,000 for the other Turkish Provinces, viz. 15,000 for Syria, and 15,000 for Palestine. At Aleppo in Syria proper, there may be 5000, at Damascus 3 or 4000, at Deir-el-Kamer 300, and a few at Tripoli and Beyrout.

In Palestine the Jews are but few in number, and mostly such have come to find a grave in their "*father land*." "It is no longer pleasant," say they, "to *live* at Jerusalem, but it is pleasant to *die* there." In that city they are differently estimated at from 3 to 10,000, at Safet near the lake of Galilee 1,500, at Tiberias 1000, at Hebron 500, at Acre 800. The four first are the holy cities of the Talmud, in which if prayers should not be offered twice a week to the God of Israel, the superstitious believe the world would return to its original chaos. On this account agents are sent out

into different countries to collect funds for the maintenance of Jews in these places. Tiberias and Safet have long been celebrated seats of Jewish literature, and there are still here a great number of rabbies who spend their days in repeating the Talmud.

The Jews of Palestine are chiefly of two classes, viz., the Sephartim or Spanish Jews, and the Ashkenasim or Polish.

"The Sephartim," says Mr. Jowett, "speak Spanish: the Ashkenasim speak German, Polish, and Russian. All intermingle a kind of Rabbinical jargon. Hebrew, Rabbinical Hebrew, and Arabic are, in various degrees, spoken by them. From these data, a missionary to the Jews may perceive what acquirements are expedient for his work. At the fewest, three languages appear to be essential—Spanish, German, and Hebrew; while, for a frequent traveller or stated resident in this country, Arabic is indispensable."

Though the Jews of the Holy Land be thus few and according to the unanimous representations of those who have visited them, "persons whom bigotry and superstition have brought to that country and therefore probably the most unpromising subjects of missionary labor of any part of the nation," still Jerusalem deserves to be kept in view as a missionary station. "Thither the tribes go up, even the tribes to the testimony of the Lord," and thither too, the feet of the Christian pilgrim, as superstitious and as far from preserving the spirit of the gospel, hasten each year to keep the Passover.

Of late the number of Jews in Palestine is said to be on the increase; of 500 who go thither in some years,

not more than 50 return. The annual number of Christian pilgrims is usually 2 or 3000. Should the present political difficulties be favorably adjusted, it may be hoped that as the Roman Catholic influence in Turkey is now greatly diminished, the circulation of the Scriptures will again be permitted, and thus the law once more go forth from Zion and the word of the Lord from Jerusalem.*

In Dec. last on a former visit to this place, I received your favor of the 13th Aug. I am truly thankful for the kind wishes of the Society and their approbation of my course of operations which you have had the goodness to communicate. A bare mention of the places which I have visited since I last wrote the Society, as well as the want of any thing interesting on Jewish subjects will be a sufficient apology for their not having heard from me again at an earlier date. After leaving Constantinople I have been in succession at Tenedos, Andros, Syra, Mycone, Delos, Tinos, Syra, Hydra, Napoli, Argos, Corinth, Egina, Poros, Egina, Syra, Smyrna, Malta, Milo, Cimolo, Syra, Egina, Poros, Damala, Syra and Smyrna. From this catalogue and my journal which will be presented to the Prudential Committee, it will be seen that "in journeyings often, in perils of waters, in per-

* We have lately a report that the Rothschilds, well known Jewish bankers, (the richest individuals doubtless in the world,) have proposed to purchase Palestine of the Turkish government. Were this event to take place, it ought perhaps to excite no triumphant feelings in Christians, as it is by no means certain that it would turn out to the furtherance of the gospel.

The occurrence of such an event, however, is far from being probable.

His of robbers," a Gracious Providence has been my Protector and Deliverer. I have reason for humiliation however, that in the spirit and success, with which these labors have been accomplished, there have been no more "signs of an apostle." The objects which have chiefly occupied me, as you will also learn through the Committee, have been the circulation of one or two thousand copies of the New Testament, thirty or forty thousand tracts, the establishment of a school at Syra, and various efforts to promote the cause of education. The observations which my brethren and myself have made on the state of Society in Greece will I trust, prepare the way for an efficient and extended system of operations in a country which next to Palestine itself has shared most largely in the instructions of apostles.*

Since my arrival in Smyrna, we have intelligence of the declaration of war on the part of Russia, and all who have Russian protection are fleeing from the city or exchanging it for that of the Dutch and other consuls. Such being the unsettled state of all these

* Respecting my labors in Greece and missionary tour generally, the Ladies in their thirteenth annual report have had the kindness to speak as follows—

"Your Committee do not feel that Mr. Brewer's mission has been in vain; for he came into contact with many Jews and preached to them Christ: he also scattered widely those messengers of salvation, that can preach the gospel amidst wars and fightings, and which we hope will prove the means of salvation to many a son of Abraham. His agency, also, in the establishment of the school at Syra will, we hope, be remembered with gratitude by succeeding generations. Could we look into futurity, and see the effects of our missionary's labor from the beginning to end, we might this day have our hearts filled with gratitude and rejoicing."

countries, though the time of my original engagement is not yet expired by a few months, it is obviously expedient to follow the advice of my brethren; "If ever you purpose to return to America, now is the time." I have accordingly taken passage for Boston, in the *Camilla*, Capt. Edes, the same who nine years ago brought out from your city to this place, Messrs. Parsons and Fisk, the first American Missionaries to Palestine. Many and precious are the memories of these beloved men, and their later associates of kindred spirits, with which I have met. When here in December, I spent a few days in the house of a Swiss Protestant, where the two former resided. I am now in the family of Mr. Mengous, where Messrs. King, Gridley, and myself have been welcomed with parental kindness. After the wandering life which I have been leading, in the sight of so much misery, ignorance and crime, it is refreshing to rest for a season where I can again receive the daily summons to meet the household while the scriptures are read by one of their number.

Mr. Peter Mengous their son, accompanies me to America, paying his own expenses, in order to qualify himself for greater usefulness to his countrymen. I am happy to learn that the daily reading of the Scriptures through the labors of Mr. King and of Mr. Barker the Bible Society's Agent, has become somewhat extensive among the Greeks. Of my dear departed brother Gridley, with whom I first set foot in this place, the language of the Cappadocians will be his best eulogy, "*A new sort of Christian has come among us, who does good for nothing.*" Yet why, I sometimes ask myself, was it *his* bereaved and widowed mother,

instead of *another* parent, who is called to mourn a son so early called away from his labors!

But though my face is thus turned towards home, it is with deep regret that my feet have not first "stood within thy gates, O Jerusalem." When I was at Malta a short time since, Lady Georgiana Wolff, on her way thither with Mr. W. hearing that a Jewish missionary was at the Lazaretto, had the goodness to call with our friends, Mr. and Mrs. Wilson. When I understood she was hastening to join Mr. Wolff on a journey to the Holy city, I felt most strongly inclined to accompany them, in their perilous path. A missionary should be more solicitous to speak of what has been *done* rather than what has been seen; or as an apostle expresses it, "None of us liveth to himself."

1829.—"Who can count the dust of Jacob, and the number of the fourth part of Israel?" said the son of Beor, when he saw the people abiding in their tents on the plains of Moab. How much more difficult must it now be, when, if not as numerous, they are scattered to all the ends of the earth? At that time there were more than 600,000 "from twenty years old and upward, that were able to go forth to war in Israel." Following the usual rate of calculations there must have been therefore nearly 3,000,000 of the whole population. These are supposed to have increased in the days of David and Solomon to 6 or 7,000,000, though some errors may have crept into the later enumerations. At the present time the different estimates of the Jews vary from 2 to 10,000,000. The smaller number is believed to be nearest to the truth, and the following table an *approximation* to the numbers in different parts of the world. The estimates for Europe and

America rest on more satisfactory data than those of Asia and Africa.

Europe.

Austria, German Provinces,	-	100,000
Polish do.	-	205,000
Turkish do.	-	153,000—458,000
Russia, proper	-	50,000
Polish Provinces,	-	400,000—450,000
Prussia, Polish Provinces,	-	85,000
German, do.	-	35,000—120,000
Other German States,	-	100,000
Turkey in Europe,	-	200,000
Netherlands,	-	80,000
France,	-	60,000
Italy,	-	50,000
Great Britain,	-	25,000
Cracow,	-	7,300
Ionian Islands,	-	7,000
Denmark,	-	5,000
Switzerland,	-	2,000
Sweden,	-	500
Malta,	-	200
		<hr/>
		1,565,000

Asia.

Asiatic Turkey, Asia Minor,	30,000
Armenia, &c.	10,000
Syria, - -	15,000
Palestine -	15,000—70,000
Asiatic Russia, - - -	10,000
Persia, - - - -	30,000
Arabia, Tartary, India, China, &c.	40,000
	<hr/>
	150,000

Africa.

Barbary States, Morocco and Fez,	50,000
Algiers,	- 30,000
Tunis,	- 60,000
Tripoli,	- 10,000—150,000
Egypt,	- - - 5,000
Abyssinia,	- - - 50,000
Rest of Africa,	- - - 10,000
	<hr/> 215,000

America.

United States,	- - - 6,000
British Provinces,	- - 2,000
Mexico and South America,	- 4,000
West Indies,	- - - 2,000—14,000
<i>Australasia and Polynesia,</i>	- 1,000

Recapitulation.

Europe,	- - - - - 1,565,000
Asia,	- - - - - 150,000
Africa,	- - - - - 215,000
America,	- - - - - 14,000
Australasia, &c.	- - - - - 1,000
	<hr/> 1,945,000

It cannot be doubted that great numbers of the Jews have become incorporated with the Gentiles in different countries and thus irrecoverably lost. This too has most probably been the case with such of the ten tribes as did not return to their brethren in Judea before the time of our Saviour. The Indian tribes of our own continent, and several of the central Asiatic nations, particularly the Afghans, have indeed been regarded by different individuals as the descendants of

these ten lost tribes, and scarcely a year passes without some new supposed discovery of this people. But though it is a lawful subject of investigation, few sober judges seem as yet to be satisfied with any of their pretensions.

Intimately connected with this enquiry is another, on which there is a like diversity of sentiment, the question whether the temporal restoration is prophesied in Scripture. Mr. Wolff, the Jewish missionary, and other zealous friends of Israel—"men that have hazarded their lives for the name of our Lord Jesus Christ," carry their notions on this subject so far as to expect the Saviour himself will appear again at Jerusalem and be seated on the throne of David.

In England where these questions have lately undergone considerable discussion, the "Objections to the Doctrine of Israel's Restoration to Palestine, National preeminence," &c. have been ably stated by one writer. My own views on this and kindred subjects were thus expressed when amidst the novelty and first excitement of a Jewish mission, I was expecting to have made Jerusalem my home. Subsequent observation has confirmed my apprehensions. "Never from the lips of the Saviour do we find the slightest intimation of such an event, nor indeed does the New Testament generally, full as it is of the prophetic history of the church, seem to contain any predictions of this temporal return. Such an error, if it be one, must be viewed in no better light than as a sort of compromise with the worldly minded Jews, and as tending greatly to impede the progress among them of that kingdom, which is not of this world. Even in those who may become converts to Christianity, there is reason to fear that it will excite feelings of self-importance

and serve to direct their attention from labors for promoting the conversion of their brethren to the faith of the crucified Saviour. In thus making therefore Judea that land of so many justly hallowed recollections, the seat of missionary exertions, he should do nothing to promote towards it a romantic or superstitious attachment. We would not preach another crusade to the Holy Land, nor say that "in Jerusalem men ought to worship."

The leading sect among the Jews is that of the *Rabbinites*, who hold "the traditions of the elders," an hundred fold increased from the days of their fathers, and collected together in the 'Talmud. Poland has been the chief seat of Rabbinical learning. The *Caraites* reject these traditions and profess to follow only the sacred text. They are well spoken of for their morals, and industry, but their numbers are very inconsiderable and their origin doubtful. Mr. Wolff found a small colony of this people in the desert of Hit, three days' journey from Bagdat. They professed to have separated from their brethren as far back as the time of the Babylonish captivity. These claimed to be the parent stock and said they had led out colonies to Cairo and Ispahan, and that their whole number was 5000. In Cairo there are still a considerable number of families. In the Crimea, where they occupy a fortress singularly and beautifully situated, and where they are said to have been established 600 years, they amount to 1100. In Treki in Lithuania, are 160 who claim descent from those in the Crimea. Their professed belief in a future state discredits the idea that they are a remnant of the sect of Sadducees. The *Samaritans*, equally hated by the *Rabbinites*, still keep their place to the number of 50

families at Sychem near mount Gerizim where their fathers worshipped. They expect the Messiah—have the Pentateuch only, and have been accused, but falsely as they say, of worshipping the dove.

Within sixty or seventy years, the *Chasidim* have sprung up, a most fanatical and extravagant sect, who are making considerable progress at the present time. Most of the changes, however among the Jews of late, have been for the better. The efforts of some enlightened men among themselves, and various measures adopted by Christian governments, have tended greatly to overthrow the absurd and tyrannical system of Rabbinism. The *Reformed Jews*, a party which is composed perhaps of a few of the more serious, but principally it is to be feared, of the sceptical, maintain public worship in their spoken languages, and have a weekly sermon on morality, and are found to promote the temporal improvement of their brethren.

Of late years the attention of Protestant Christians has been much drawn to exertions for the benefit of the Jews. In 1728 an institution for this purpose was formed at Halle which translated and circulated some portions of the New Testament in Hebrew. The journals and travels of its first missionary, Prof. Schultze, in Europe, Asia and Egypt, according to a labored article in the *Quarterly Review*, from which some of the preceding statements have been derived, are highly valuable. In 1808, the London Jews' Society was formed, who have caused the New Testament and other books to be translated into Hebrew and several of the spoken languages of the Jews, and distributed in every land where they are to be found; maintained a school for Jewish children, and now have

thirty or forty missionaries, about one third of whom are converted Jews, employed in different parts of the world, and mostly on the continent of Europe. The Berlin Jews' Society with other lesser institutions and benevolent individuals on the continent, in Great Britain, and in the United States have been actively engaged in various labors for their benefit. Many hundreds of Jews, particularly on the continent of Europe, have within the last few years embraced Christianity. The religion of the gospel, being no longer the religion of their persecutors, is beginning to be stripped of one of its most revolting features. Let then the friends of Israel be encouraged to persevere in their labors. The promise and the providence of God, seem to indicate that the time to favor Zion draweth nigh. It must indeed be obvious that there are still many and peculiar obstacles to be surmounted before "all Israel shall be saved." This is one cause doubtless of the diversity of measures that have been adopted for the attainment of this object, and certainly should lead us to put the most favorable construction upon those pursued by our brethren. Perhaps in all our benevolent operations there is too much of the spirit of the disciples who said, "Master we saw one casting out devils but we forbade him, because he followed not with us." Still I may be permitted to express a decided preference for the sober, judicious policy pursued by the Boston Female Jews Society, to desire that their funds may be greatly increased, and that they may be favored with abler and worthier missionaries than he who with diffidence undertook the survey of which this report is now presented.

CHAPTER XXVI.

THE FRANKS OF CONSTANTINOPLE.

Numbers—Native Franks—Foreign Ambassadors—Roman Catholics—Protestants—Negligence of Protestant Nations.

1829.—I have heretofore estimated the number of Franks in Constantinople at from 4 to 8000. This includes all who wear hats and have Frank protection. No small portion of these are natives of the country, whose ancestors were perhaps from other parts of Europe, or more probably subjects of the Turkish government, who "with a great sum obtained this freedom." Some of this latter class, attain to important situations in connexion with the foreign embassies. Such was the learned M. D'Ohsson, formerly Swedish Ambassador to the Porte, whose view of the Ottoman empire is the most complete that was ever published. He was of Armenian parentage. Most of the Dragomans of the Ambassadors and Consuls are also of native extraction. At present the Ambassadors are not allowed to sell the privilege of foreign citizenship. Numbers however continue to absent themselves from the country for a season, and then return with the Frank dress and protection. I have been assured that the Turkish authorities are often aware of this assumed character, and exercise a strict *surveillance* over the individuals in question. When the Ambassadors of the three allied powers withdrew from the country, they took occasion to send away a great number of these self constituted

Franks. At present, the Frank population of all classes must be greatly diminished from what it was previous to that event.

The *Foreign Ambassadors* and the diplomatic body generally, first claim our most particular consideration. Besides the Secretary of Legation, and private Secretary, there are usually a number of young gentlemen attached to the family of the Ambassador, who are thus becoming familiar with the business of diplomacy. The Consul General, the Chancellor, &c. have their separate establishments. In the Chancellor's court, minor cases, both criminal and civil, I believe, are decided, while the more important come before the Ambassador himself. According to a treaty, a Frank, whatever crime he may have committed, is amenable only to the tribunals of his own country. Some part of the Ambassador's palace, answers the purpose of a prison. The palaces are national buildings, erected by their respective governments, on land granted for that purpose by the Porte. A few soldiers are also assigned for the protection and service of the embassy. Whether the Ambassadors are invested by their own governments, with executive as well as with judicial power, I am unable to say.

The intercourse between the members of the diplomatic corps is exceedingly formal and distant. Confined as they are in a great degree to a single neighborhood, alternately watching and watched, and with little society of their own countrymen around them, their situation, whatever may be thought of its political importance, must be far from agreeable. The inmates of the palace are however sufficiently numerous and select, to form one happy family.

The principal *Frank merchants* here as well as at Smyrna, do business on a commission of two or three per cent. upon both sales and purchases. Some of them amass princely fortunes, and they are often gentlemen of great intelligence. The children of such are sent abroad for education. Under them is a long series of Armenian, Greek, Jewish and Turkish agents, who transact all the business.

A chaplain is attached to the English Embassy at Constantinople, and also to the Consulate at Smyrna. Dr. Walsh, whose entertaining journey from Constantinople to Vienna, has lately been republished in this country, left that situation when Lord Strangford returned to England. Since that time, the Rev. Mr. Leeves, who had previously resided at Constantinople as agent of the British and Foreign Bible Society, has officiated as chaplain. From the different gentlemen attached to the Embassy, I received every attention and favor, which I could have expected from my own countrymen under similar circumstances. There were two English physicians at Constantinople, but the number of English merchants is less than at Smyrna. Besides the ladies of the Ambassador, his colleague, and chaplain, there were no others, I believe, who were English born.

In respect of religion, the great body of the Franks are Catholics. The Catholic influence at Constantinople has however been much weakened by the banishment of the Armenian Catholics. Perhaps as a body, the Catholics here are more liberal than their brethren elsewhere. Still there were instances of very furious persecution of some who were inclining to the Protestant faith. They have a convent and two churches,

which are indulged in the use of bells, by making suitable payment for the privilege. Both here and at Smyrna, considerable division and rivalry exists between the Austrians and French. Their native priests are exceedingly ignorant.

The Russian Ambassador on occasion of some of the principal festivals attended the Greek Churches. I am not aware that he has a private chaplain.

The Protestant influence is not very considerable nor properly concentrated. Their Ambassadors are the English, the Dutch, the Swedish, and ordinarily the Prussian; the last was however a Catholic. The Dutch Ambassador manifested much interest in the case of the converted Jews, and requested an account of their persecutions to send to his friends in Holland. Efforts were making to obtain a chaplain for this Embassy. Mr. Canning lent his countenance, perhaps farther than political men are accustomed, to the operations of Bible and Missionary men. The Secretary of the Prussian Embassy spoke freely of what he considered to be a neglect on the part of the Protestant powers. This was employing Dragomans, Consuls, &c. who were country born, and neither by birth nor religion, attached to the government which they served. He was of opinion that the Porte would look with approbation upon missionary exertions, among its Catholic subjects. Another suggestion which like the preceding was made in his unofficial character, I deem of importance to mention. Whatever might be the objects which our countrymen had in view at Constantinople, whether political or philanthropic, he was of opinion they would be greatly promoted by a critical acquaintance with the Turkish language.

The king of Naples, who had lately entered into political relations with the Porte, had with a clearer foresight than the English, sent a number of young men to study Arabic on Mount Lebanon. Three years spent there, (for which, as he said, a thousand dollars per annum, would be sufficient,) might be finished by a residence of six months or a year at Constantinople. They would then be prepared to serve in any capacity, as Secretaries, Consuls, Missionaries, &c. without the intervention of an interpreter.

The civilities which American strangers every where meet with, I also experienced from gentlemen connected with several of the Foreign Embassies. For my own part, while I felt grateful for the respect thus paid to my country, I chose to avoid all unnecessary intercourse with the foreign residents at Pera. I wished not to lose sight of the simple nature of my missionary calling, nor needlessly to excite the suspicions of the Turkish government. Whatever may be true of commercial men, other Americans feel the need of a regular representative of their own nation, through whom they may appear in Turkey in their own proper character. During the recent difficulties, our connexion with the English, subjected not a few of our countrymen to serious inconveniences. Mr. Gridley's teacher was detained at Cesarea, and his papers are still withheld on the charge of his having been a *British Spy*. This was in consequence of his having necessarily been called an Englishman in the only travelling passport which I could obtain for him.

The travelling firman was formerly a document of great importance to any one who wished to visit the

interior of Turkey. It entitled the holder to be furnished with horses at the public expense. At present he is very properly required to pay for them the same prices as other travellers. A firman is still desirable, though it is possible to make journeys of twenty or thirty days distance, with only the *tescarees*, or passports from local authorities.

Americans wishing to travel in Turkey, have almost invariably gone under English protection. In this character I obtained firmans for myself and others of my countrymen, through the friendly influence of the British Ambassador. The only charge was that of a dollar to the Turkish scribe. Mine is a sheet of firm paper, a yard in length, and half that in breadth, beginning with the name of the Sultan in large and complex characters. This it behooves every good Musulman to apply to his lips and his forehead, in token of loyalty. Like inscriptions on Turkish tomb-stones, its lines gradually rise towards the left. The substance of it is thus noted by the English Dragoman.

“Travelling firman for Mr. Josiah Brewer, an English gentleman, going with a Tartar and three servants to Broussa, Isparta, Kutakia, Angora, Conia, Caiseria, Tocat, Erzroom, Diarbekir, Mardin, Damascus, Jerusalem, Bagdad, Bassora, Cairo, Alexandria, Salonica, Yanina, Adrianople, Philipopoli, and Bucharest. To be treated every where in the most friendly manner, protected, and defended, consistently with the amity subsisting between the British government and the Ottoman Porte.”

The number of places and attendants is purposely made sufficiently numerous, to meet every supposable emergency, and in any part of the empire.

Now that tidings of peace between Russia and Turkey have just been received, and the free navigation of the Dardanelles, the Bosphorus, and the Black Sea by all nations, is one of the conditions of the treaty, the importance of establishing permanent commercial relations with Turkey, Greece and Egypt will be sufficiently obvious to our government. In forming a treaty with the Porte, as Christians and as advocates of a system of entire reciprocity, one principle should be kept in view which seems not to have been regarded by other nations. The Russians however have one article that goes to sustain this principle, since the two nations have been at war. By the usages of the Turkish government, embracing the Mahometan religion is equivalent to becoming a citizen of the state. Now as Americans we admit the right of a citizen to expatriate himself. But if we allow that such a change of *faith* shall be equivalent to expatriation, which seems hardly according to the principles of our constitution, ought we not to have something as an offset? A Mahometan or a Jew who should become a Christian; or a Greek or Armenian who should become Protestants, might they not in some way be entitled to the protection of our public agents? This seems hardly possible according to the genius of our government, and perhaps no more so according to the principles of international law. But at least we should insist by treaty that those unhappy individuals who from time to time in a moment of disaffection with their superiors, are induced to declare themselves Mahometans, shall be at liberty to withdraw from the country when they please unless they choose to become both *Mahometans* and *Turks*. The

English and other nations are under the necessity of *smuggling* away their countrymen under such circumstances.

CHAPTER XXVII.

RELIGION OF THE TURKS.

Union of Religion and Law—Priesthood—Attempted Reforms—
Intolerance—Means of advancing Christianity.

1829.—THE great outlines of the Mahometan religion and of the ecclesiastical establishment of the Turks are well understood. "There is no other God but God, and Mahomet is his messenger," is the summary of their creed, which is for ever on their lips. Accommodating himself somewhat to the pagan, Jewish and Christian nations of his age, but chiefly to the corrupt propensities of human nature, that great deceiver formed a system which has endured almost as long, and extended itself almost as widely as the religion of Christ. In this system, as with the Israelites of old, theology and jurisprudence are inseparably blended together. The priest and the judge alike, appeal to the Koran and to the commentaries of distinguished Doctors, on that "Book of the Law."

The *Mufti* is the chief priest, or nominal head of that class of Mahometans who are of the sect of Omar, and who are mostly within the limits of the Turkish empire. When the Sultans, says one, became weary of bearing both the *sword* and *mîre* of Mahomet, the latter was delegated to the Mufti. The *fetwas*, or

written opinions, of this high priest are necessary to give force to any law. In ordinary circumstances, the will of the Sultan is sufficient to secure these fetwas. There have been times, however, when the Mufti, aided by the *Ulemas*, a body of the higher clergy, have formed a strong party against him. On such occasions, the disorderly Janissaries were the chief agents in executing their purposes. By secretly fomenting disturbances among those lawless soldiers, they have often succeeded in setting aside the grand vizier, or prime minister, and sometimes in deposing if not putting to death the Sultan himself. During the disturbances which ended in the overthrow of the Janissaries, the priesthood have been sufficiently subservient to the will of the sovereign. And now that he is sustained like the other monarchs of Europe, by a regular military force, he will doubtless be careful that his sceptre shall again unite the authority of both the mitre and the sword—the priesthood and soldiery.

The *Moolahs*, or doctors of the law, are next in rank to the Mufti. The *Imaums*, or parish priests, stand in much the same relation to the former, as parochial clergy to their Bishop. *Cadis*, or judges of different ranks, are taken from both classes. The *Sheiks*, are preachers, who sometimes declaim very earnestly against the corruption of morals. The *Der-vishes*, correspond to the monks of other religions. In general they are esteemed as persons of uncommon sanctity. Like the monks of the Eastern and Catholic churches, they are probably, however, the worst class of the people. There were said to be twelve orders of them, one of which has been suppressed, in consequence of its connexion with the Janissaries. The

clergy of all ranks at Constantinople, are estimated at at from 10 to 30,000. They monopolize most of the little learning which is found in the country, and are supposed to be from principle, hostile to the progress of civilization and political reform.

In different parts of the city, are to be seen covered tombs of the most holy of the dervishes. Some of these are reputed to have laid up for others such a superabundance of good works as will be available by them during hundreds of years to come. Multitudes are accustomed to resort to their tombs for this purpose, and to kindle their lamps around them. The iron gratings of the windows are filled likewise with shreds of garments, which the sick have sent thither, in expectation of thus obtaining some relief from their diseases.

Many of the dervishes wear a long conical cap, and a robe of a peculiar form. Others do not differ in their dress and apparently not in their ordinary employments, from the great body of the people. The former class, derive their support partly from permanent funds, and partly from the present credulity of the Mussulman, as well as the curiosity of the Christian.

The ostensible object of restoring Mohammedanism to its ancient purity, has been set forth by the Sultan in all the recent changes which he has effected. Such, too, have been the external results. Accordingly the use of wine, so common among the Janissaries, is now rarely indulged in, and that only in private. Games of chance, which are likewise forbidden in the Koran, are abstained from less rigidly, at least in Smyrna. Under the windows of Frank merchants

there, I have seen a species of gaming table, publicly thronged by Turks as well as Greeks. The Agas, or governors, of the villages in that vicinity, are as ready to sit down to the card table, surrounded by their Turkish servants, as to take the wine cup in the presence of the infidel. I have also often seen the Turkish deputy in the Princes' Islands, near Constantinople, employed at cards with the Franks. Still the people in general are by no means characterized by indulgences of this nature.

The fast of the Ramazan, and other requisitions of their religion, are now observed by them with increased strictness. During the thirty days of the last Ramazan, few Mussulmans, there is reason to believe, from the banks of the Pruth to the borders of Persia, partook of the least refreshment, from the time it was "light enough to distinguish a grey thread from a black," until after the evening gun announced that the sun had set. Throughout their recent difficulties, the proclamations of the Sultan, exhorting the people to a more-frequent attendance at the mosques, or churches, have been very generally obeyed. Two additional seasons of daily prayer, were becoming common among them. Just before I left Smyrna, they were again called on, in view of the impending war with Russia, to reform all abuses which had crept into their religious practice, to remove every article of gold from their apparel, and arm themselves with fortitude to meet the coming contest.

The new soldiery are very strict in the performance of their devotions. Often, while in the Princes' Islands, have I seen them, when dismissed from duty at night, running to the sea or to a fountain, and hav-

ing performed their ablutions kneel down publicly and offer their prayers. Books illustrating and commending the Mahometan faith, have been put into the hands of the Imams, or chaplains, attached to all the regiments.

But whatever declensions may have taken place in the practice of the Turks, few of them, it is believed, are inclined to doubt the divine authority of the Koran. By no means so intellectual or inquisitive as the Persians, there is among them no such considerable class of secret unbelievers, as the Soofies of those hated followers of Ali. In every age and under almost every system of religion, individuals of this description are to be found. Nor would it be singular if in the present age of scepticism, some such should exist in Turkey. I have occasionally heard of individuals also, who profess to believe in the truth of Christianity. One of these was an Imam, who visited a Greek priest for instruction. The open avowal of his belief, would have been attended with certain destruction.

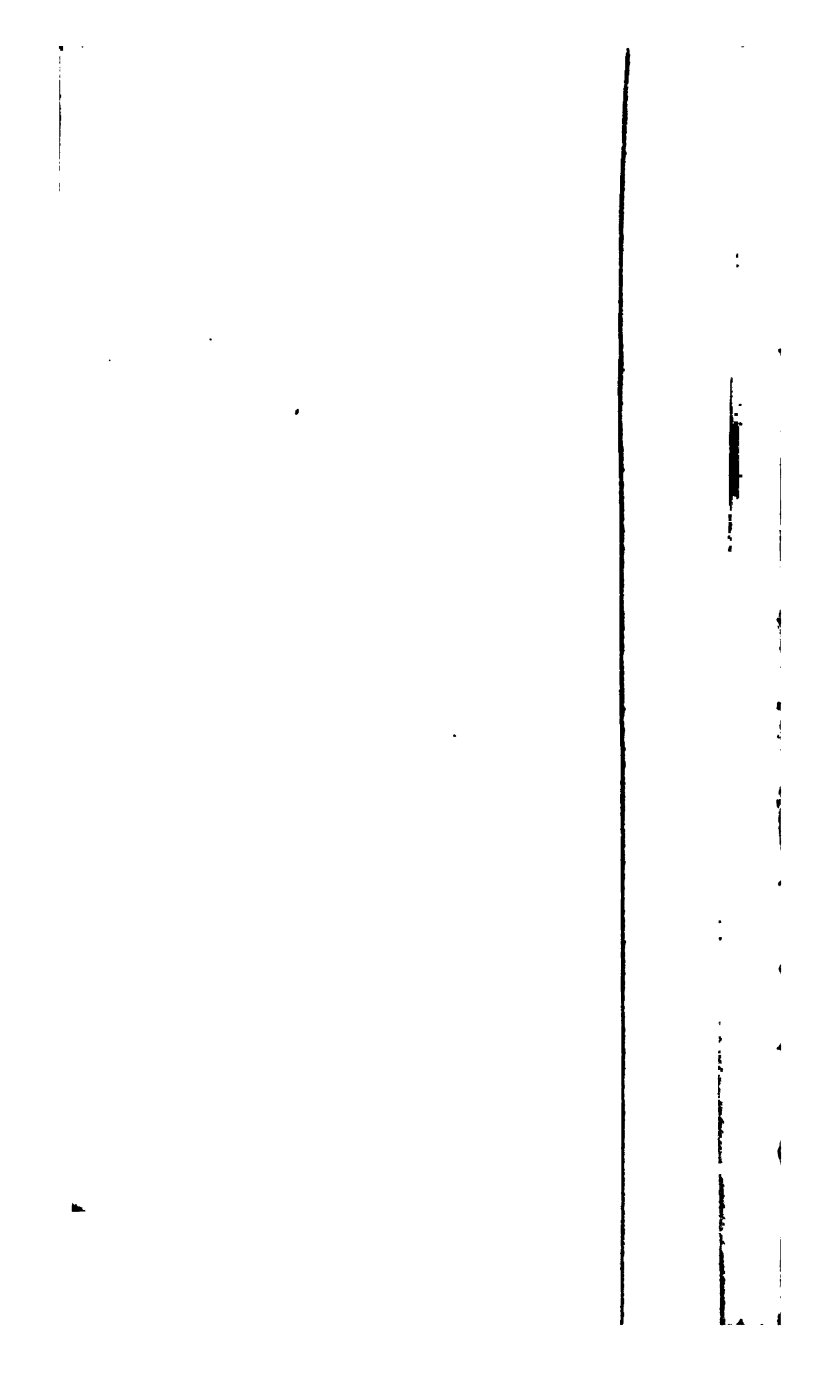
Such being the intolerance of the Mahometan religion, the question naturally arises how shall Christianity finally triumph over it? Our anticipations of its speedy downfall; our just sympathies with a most oppressed people, now happily delivered from their thralldom; and some remains of the crusading spirit, lead us to reply in our hearts, if not with our lips, "let the sword first open a passage for the entrance of truth." Thus to array the cross against the crescent, was however more becoming in our Catholic ancestors, whose erroneous views were not as readily laid aside, as the name of their faith. Even were the advantages from the overthrow of the Turkish

Empire to be as great as have resulted from the British conquests in India, it might be made a matter of serious inquiry whether the feelings of Protestant Christendom on this subject, are exactly justifiable. The arms which we may not take ourselves, shall we rejoice to see used by others? The name of philanthropist is surely more honorable than that of Philhellénist, and now that Greece is rescued from the grasp of the tyrant, shall we not remember that a *Turkish* mother, and a *Turkish* orphan are members of the human family? It is time that Christians should rise above the vulgar prejudices, which in one quarter and another have so long prevailed against the Indian, the African, the Jew, and the Turk. They should regard all men as the brethren of one great family; the children of one common Father, who "hath made of one blood all nations of men for to dwell on all the face of the earth." They should feel that men every where, are involved in one common ruin, "all flesh having corrupted its way before God;" nor should they forget that every where, even in the bosom of the Turk, there are remains of human virtue. They should also deeply realize that there is one common and one only means of deliverance from this state of ruin. The gospel of Christ lays the axe to the root of all that is wrong in our nature, and whether the missionary assembles the people in public, and addresses them in a formal sermon, or preaches from house to house, or converses with his youthful hearers within the walls of a school room; to bring this to bear on the heart, will be his great and ultimate object.

If then the sword should not open a door of utterance to the Christian preacher, in Mahometan lands,

may we not hope that the gradual progress of civilization will? The Pasha of Egypt fully understands and tolerates the exertions of Missionaries and Bible men. His only caution to them was, to regard the prejudices of his people, and introduce the scriptures by small parcels at a time. The persecutions which our Missionaries have experienced in Syria, and the Jewish Christians at Constantinople, have had their origin more in Catholic and Jewish gold, than Mahometan intolerance. The operations of the Bible Society in Turkey have indeed been regarded with some jealousy by the Turkish authorities. But in what country of southern Europe, would foreigners be suffered to publish the Scriptures as they have done for years in sight of the Sultan's palace, and to circulate them as freely as has been done among most of the Christian subjects of the Empire? Even at the moment when the missionary was banished from Christian Russia he was permitted to pursue his labors unmolested among the subjects of Mahometan Turkey. So long then as those countries are accessible to moral influence, the enlightened Christian will patiently continue his efforts, to relight the lamp of God in temples where it has long since gone out, or is burning only with the feeblest lustre. Nor will he fear that, when those who are now disciples of Jesus only in name and in form, shall come to exhibit his religion in its purity and loveliness, the sword of the Mussulman will present a more successful obstacle to the progress of the gospel, than the tortures of the heathen, or the fire and faggot of the Catholic have done in former times.

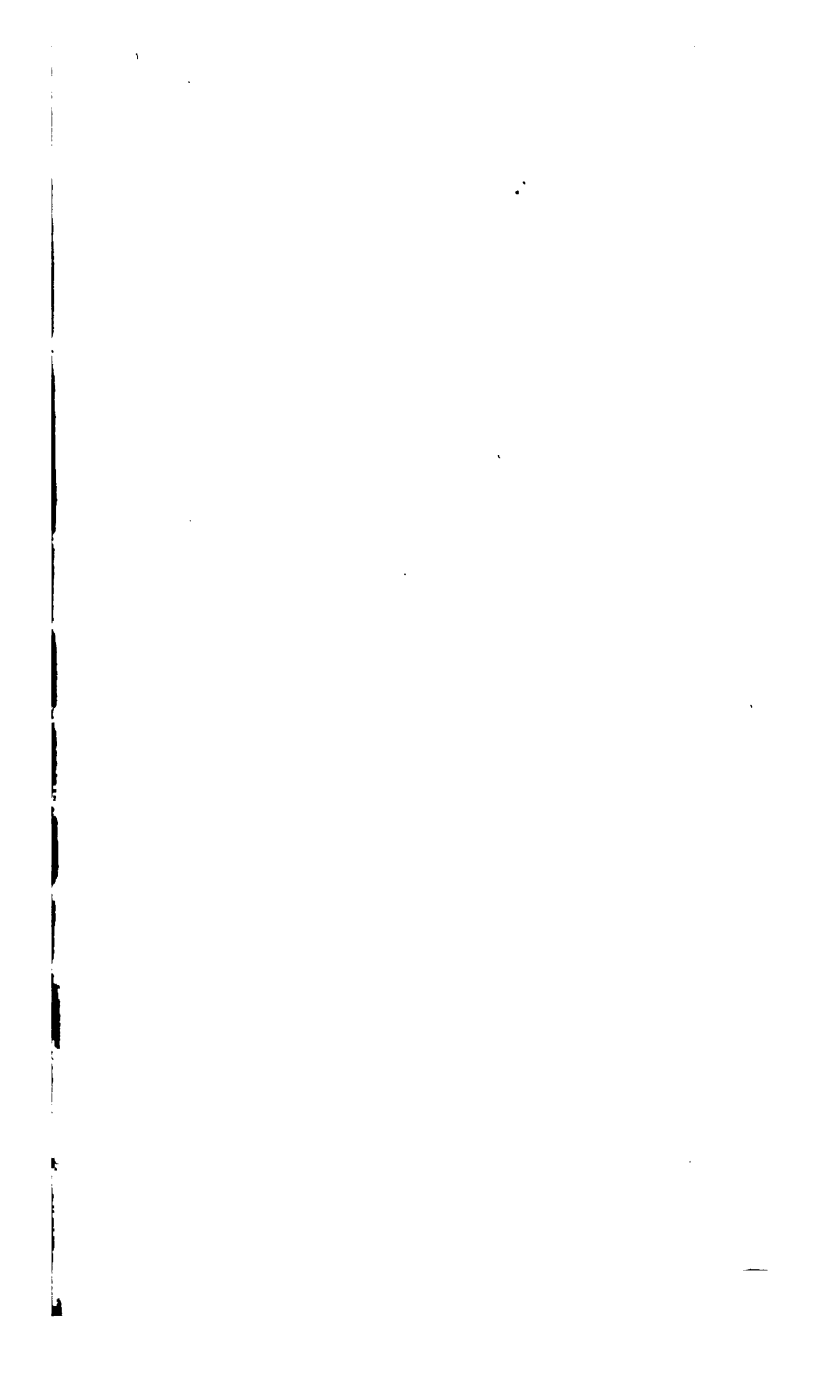




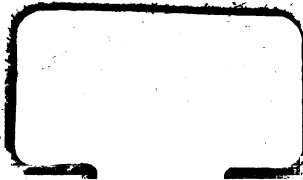


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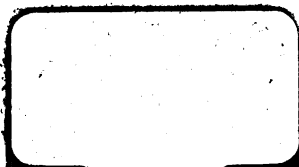
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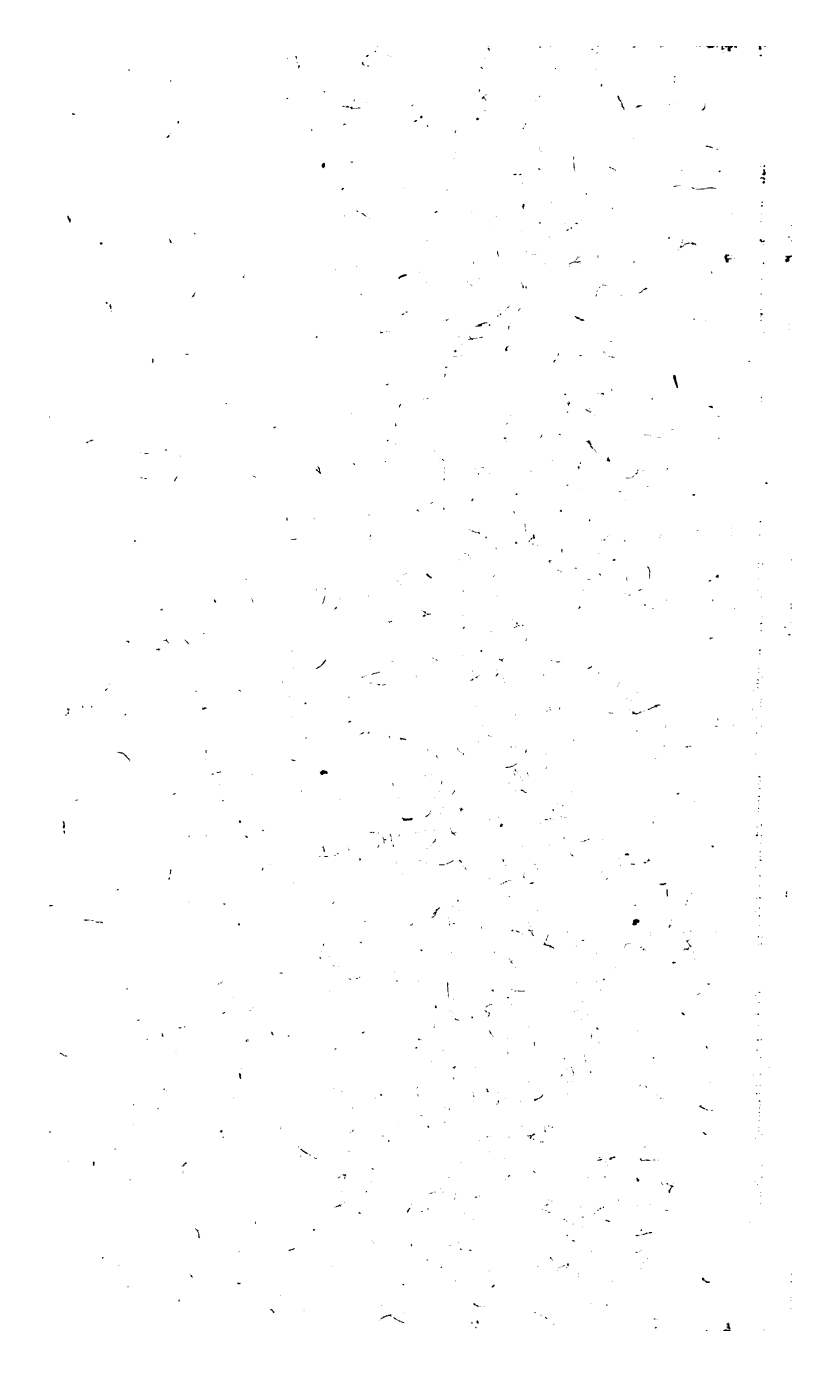
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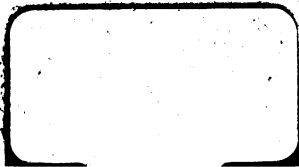


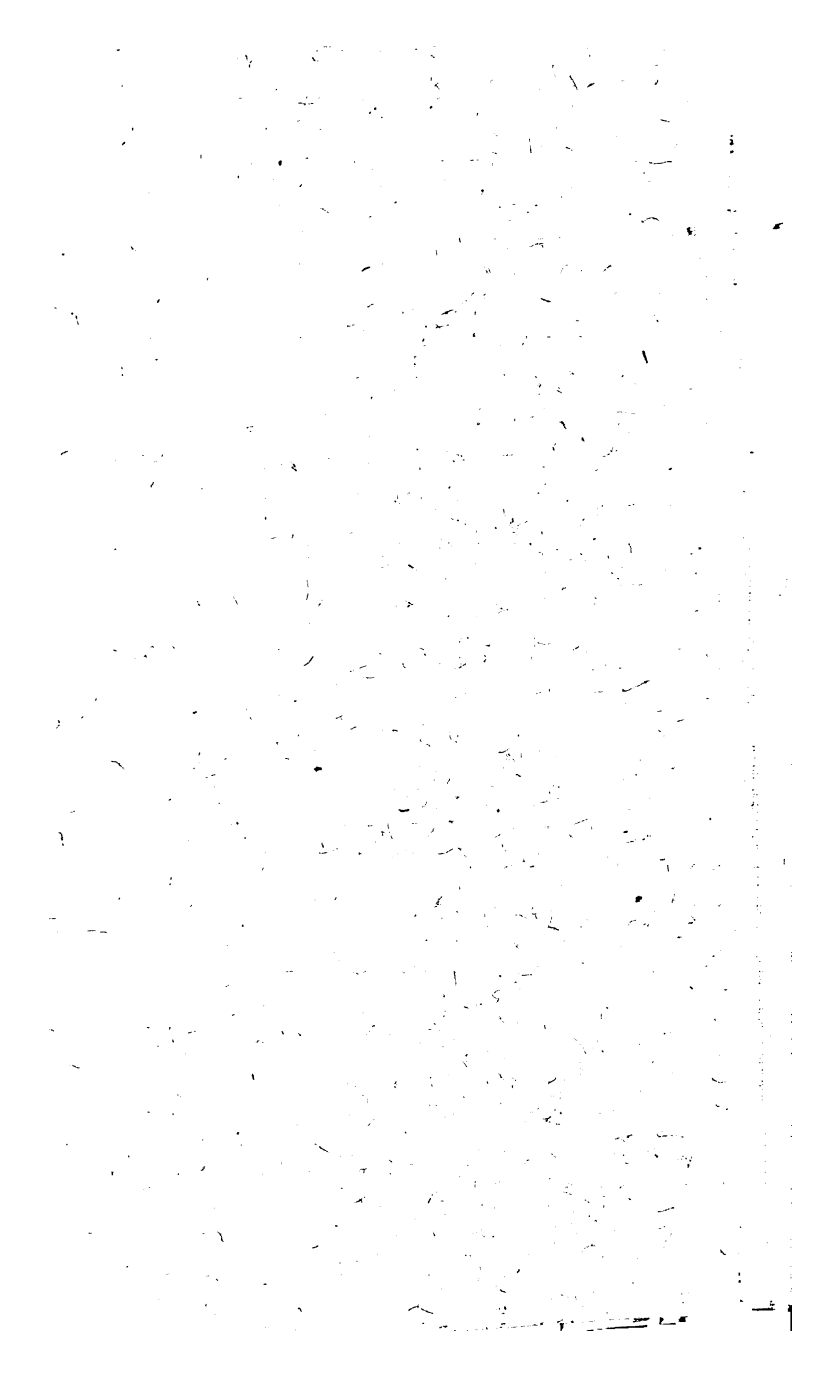
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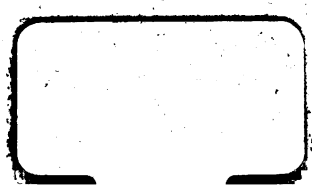


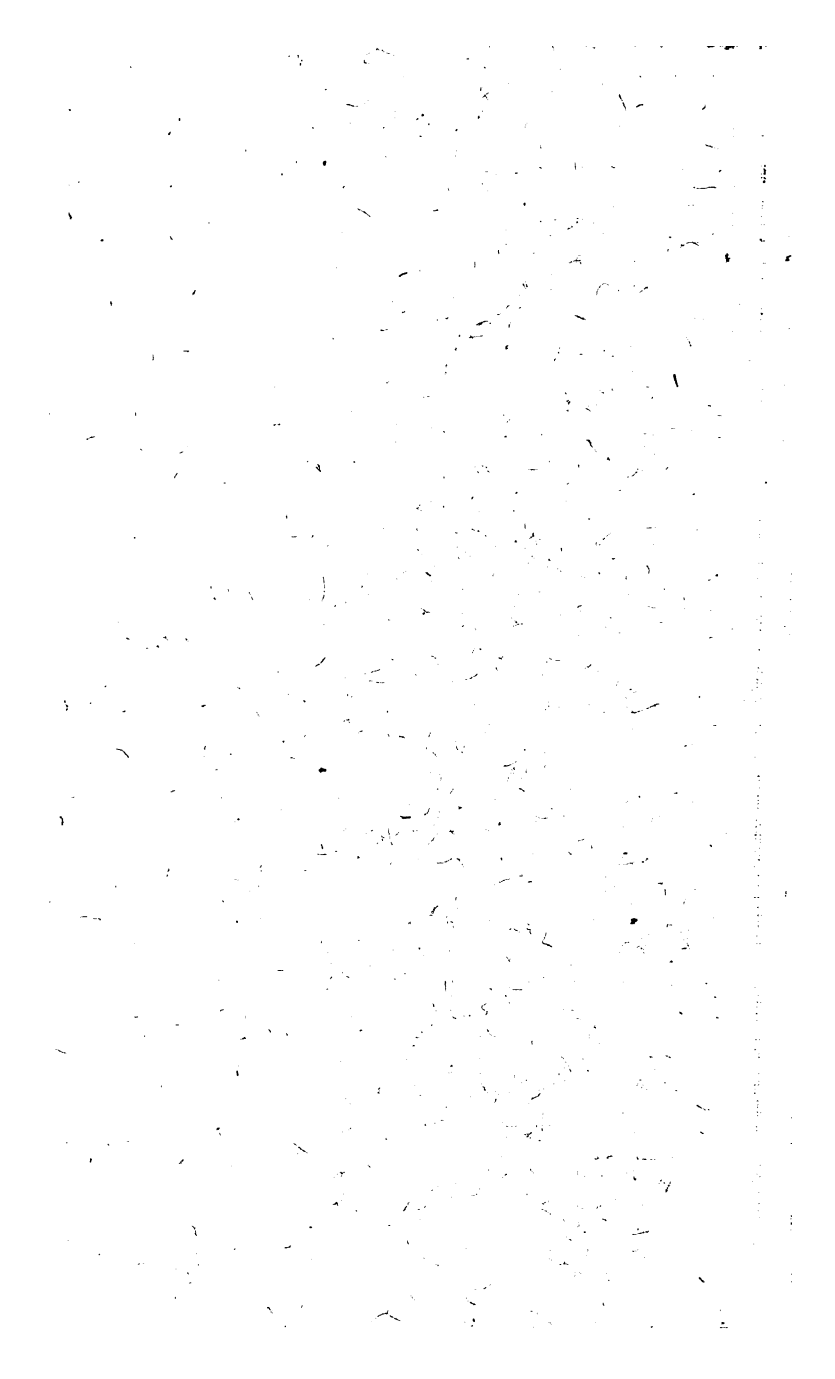
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